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MARSHALING the FORCES of PATRIOTISM

by

BISHOP LUTHER B. WILSON
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PROF. LYNN HAROLD HOUGH

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"I SHALL ask you to consider again and with very grave scrutiny our objectives and the measures by which we mean to attain them; for the purpose of discussion here in this place is action, and our action must move straight towards definite ends. Our object is, of course, to win the war, and we shall not slacken or suffer ourselves to be diverted until it is won. But it is worth while asking and answering the question, When shall we consider the war won?"

* * *

"Let it be said again that autocracy must first be shown the utter futility of its claims to power or leadership in the modern world."

* * *

"But when that has been done—as, God willing, it assuredly will be—we shall at last be free to do an unprecedented thing, and this is the time to avow our purpose to do it. We shall be free to base peace on generosity and justice, to the exclusion of all selfish claims to advantage even on the part of the victors. Let there be no misunderstanding. Our present and immediate task is to win the war, and nothing shall turn us aside from it until it is accomplished. Every power and resource we possess, whether of men, of money or of materials, is being devoted and will continue to be devoted to that purpose until it is achieved."

* * *

"A supreme moment of history has come. The eyes of the people have been opened and they see. The hand of God is laid upon the nations. He will show them favor, I devoutly believe, only if they rise to the clear heights of His own justice and mercy."

—From President Wilson's address to Congress December 4, 1917.

MARSHALING THE FORCES OF PATRIOTISM

A COURSE OF TWELVE STUDIES FOR USE IN THE CHURCH SCHOOL

BY

LUTHER B. WILSON

Resident Bishop, New York Area

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Editor Sunday School Publications

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Professor at Garrett Biblical Institute

Prepared under the direction of the Editor of Sunday School Publications and the Committee on Curriculum of the Board of Sunday Schools

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By Luther B. Wilson

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CONCERNING THIS COURSE

The world to-day is in the throes of a life-and-death struggle between two great principles of human government. One imperative need of the hour is a vital Christian message of encouragement and inspiration to the forces of democracy and of human freedom engaged in mortal combat with the organized forces of autocracy and ruthless militarism.

There is need likewise for an interpretation of the present struggle from the Christian standpoint and for renewed emphasis upon the ideals in defense of which America has drawn the sword.

To sound this note of encouragement, to give this Christian interpretation, and to set forth clearly these ideals is the purpose of the studies presented in this course.

HENRY H. MEYER,
Editor Sunday School Publications.

If we are to have a patriotic and permanent interest in the war we must have an intelligent understanding of the sacred principles for which we are fighting.

Only in this way can the Sunday school play its part in teaching love and loyalty to the nation in such a crisis hour as this.

I sincerely and earnestly urge that this lesson course, "Marshaling the Forces of Patriotism," be used in our Methodist Episcopal Sunday Schools.

EDGAR BLAKE,
Corresponding Secretary Board of Sunday Schools.

These lessons are to strengthen our spiritual faith as well as to deepen our patriotic loyalty.

We are at war, not for greed, nor for selfish gain, but for principle. The peoples of the world must be safeguarded in their religious, social, and political liberties. They must be protected from the iron heel of selfish autocracy.

The principles laid down herein are those underlying the teachings of Christ—the fatherhood of God and the brotherhood of man.

We answer the call to the colors, to maintain our freedom of spiritual and patriotic liberty.

EDWIN R. GRAHAM,
Publishing Agent.

MARSHALING THE FORCES OF PATRIOTISM

CHAPTER I

WHY WE ARE AT WAR

Why Ask the Question?

In the Declaration of Independence, the vibrant tones of which have sounded through all the world, it is said that in such a separation from the Mother Country as is proposed, "a decent respect to the opinions of mankind requires" that the causes shall be declared. It may be that the authors of this immortal instrument as they wrote thought of themselves as standing at the bar of the nations as already constituted, to argue in justification of their solemn act, and could but feel their cause to be so clearly apprehended by those who had shared with them the injustice of the British Crown as not to need explanation or justification from them.

To-day, however, after the war begun in 1914 has continued for more than three years, and after America has formally taken its position upon the side of the Entente Allies, it would seem wise not only in decent respect for the opinions of other nations, but also for the unifying of sentiment within our own borders, that the causes of our action should be clearly stated and understood. Why is it, then, that America is at war?

The President's Statement of the Case

President Wilson, in his message delivered before the United States Congress on April 2, 1917, stated with his usual care the course of events leading up to that solemn hour. He stated the fact that he had previously advised Congress concerning the purpose of the Imperial German Government to lay aside all restraint of law or of humanity, and to sink every vessel approaching the ports of Great Britain and Ireland, or the western coast of Europe, or ports controlled by enemies of Germany within the Mediterranean. He stated also that for a while he had been unable to believe that such things would be really done by any government that had hitherto subscribed to the humane practices of civilized nations, but he had come to see that in the ruthless warfare Germany waged upon the sea there was no discrimination. The sea is the common roadway of the nations and interference with a nation's marine constitutes a grave offense, but here American ships had been sunk, American lives had been taken, and that, too, deliberately, as the story of the Lusitania showed. In the beginning of the conflict he had aimed to preserve an attitude of neutrality and had urged upon the nation the need of such neutrality. With the grim announcement of Germany's later policy upon the sea he had still hoped that armed neutrality might be practicable. He had come to see that armed neutrality at the best is ineffectual, and that there was but one course for the nation to take unless the nation was ready to choose the path of submission and suffer its most sacred rights to be ignored or violated. Certainly among those who have borne most patiently the burden of administrative responsibility in perilous times our President has won a secure place, and the nation can appeal without fear to others as it can appeal without shame to itself in justification of its acts in recognizing that the course of the Imperial German Government was in fact war against the people of the United States.

Germany and Her Allies

It will be seen that of the nations arrayed against the Entente Allies, only Germany was named in this message of the President. It may be asked, Why the formal recognition of Germany only? The answer must be that of the nations engaged against the Allies, Germany is not only the strongest in resources of men and arms, but also in point of influence. Long before the assassination of the Archduke of Austria in Serbia, Germany was contemplating a war which would afford her the

opportunity of extending her territory and advancing her commercial interests. It has happened not infrequently that some friend of Germany in America has attempted to prove that Germany is the victim rather than the aggressor. It is with interest, therefore, that one reads the utterances of certain German writers and speakers concerning what has taken place.

German Plans for Conquest

For example, there appeared upon the front page of Vorwärts, July 25, 1914, this word: "Even though we condemn the activity of the Pan-Serbian Nationalists, nevertheless wanton provocation of war upon the part of the Austro-Hungarian Government calls for the sharpest protest. The demands of the Government are more brutal than ever made upon any civilized state in the history of the world, and can be regarded only as intended to provoke war."

Though the indignation of Vorwärts was uttered against Austria-Hungary, as the facts have come to be known the burden of responsibility is seen to rest upon Germany for this outrageous provocation. It seems clear that had Germany been willing to allow the further time for negotiation sought by Serbia and Russia in the beginning, a desire also urgently implored by England, France, and Italy, Austria would have granted the request and the conflict might have been avoided.

Read the words of Harden, editor of Die Zukunft. He says: "Not as weak-willed blunderers have we undertaken the risk of this war. We wanted it."

Or think of this word of Deputy Haase uttered in the Reichstag. The question was under discussion as to the action of France in the increase of its army. He said, "Gentlemen, it has been said that we are compelled to increase our army because France is going to introduce compulsory service for a term of three years. Whoever says that falsifies the real facts in the case, for without our army bill France would not have dreamed of introducing the three years' service bill."

These quotations are only suggestive of statements made by men of conspicuous influence in Germany, and might be multiplied almost indefinitely. It would be too much to say that these words are uttered by authority, but they are the utterances of thoughtful men, and though denied by the officers of the state may be assumed to express the prevailing attitude of Germany upon the subject. It is evident that during these fateful months the voice of the Prussian crown is the one voice that has issued the orders obeyed on land and sea. The incident of the assassination in Serbia is in fact almost lost sight of, or if remembered at all, is recognized only as affording an excuse for the execution of a plan already formulated for the promotion of ends long cherished. Ambassador Morgenthau confirms this conclusion, declaring, upon the authority of the Austrian Minister, that the resort to arms had been agreed upon by the Teutonic nations weeks before the overtures of the nations now allied with us were rejected and the date of hostility was practically determined by the Government of the Kaiser.

Germany and America

Germany therefore stands out as the arch-enemy not only of America, but of those benign ideals which represented in our institutions would, if generally realized, constitute the great heritage of the world. But as we think of the causes leading to our participation in the world struggle, we must take account of her intrigue as well as of her cruelty. Her Ambassador at Washington during the months which elapsed between August of 1914 and April, 1917, while assuming to represent a nation with which we were still at peace, was all the while seeking to embitter Japan against us and to intensify the unfriendliness of Mexico, so that to-day, as the story of these years is unfolded, the evidence of deceit is overwhelming. How far that hostility went will perhaps never be known. It is plain to see that it was not only the treaty with Belgium which was dealt with as a "scrap of paper." In this country there has been

the record of such disaster and loss as cannot be forgotten. How many of these material losses, how many of our domestic trials, how many of the conditions arising to prevent commercial success and embarrass our political life are attributable to the treachery and insidious activity of Germany, probably none of us will ever know. The great fact which needs to be borne in mind by us all is this, that in secret as well as in open ways, Germany was at war with us before we called our sons to the colors.

This is illustrated by Ambassador Gerard, who in the story of his years in Berlin gives us the record of indignity offered to our representatives abroad, and from his place near to the Kaiser reveals the attitude of the German Government toward us as a nation. The recent revelation as to German influence and policy in our national life makes perfectly clear the fact that it has been the deliberate purpose of Teutonic militarism to increase our diplomatic problems with other nations and at the same time to dilute as far as possible American patriotism.

America and Germany's Allies

We began with the recognition of Germany as our enemy, but in the progress of events have been compelled to recognize a condition of war also as existing between Austria-Hungary and America. For reasons known by the Government rather than by the nation, Austria was not at first recognized as a belligerent. Now, however, when the condition of Italy is demanding such attention, and when the success or failure of Austria in its invasion of Italy is seen to have so great a bearing upon the progress of the war, it has seemed impossible to continue longer in the position in which we were left by the action of Congress in April, and so at the opening of the present session of Congress the actual relation of this country with Austria-Hungary was recognized. At the time of this writing we have not yet written Bulgaria and Turkey as enemies.

We are at war, therefore, with Germany and with Austria-Hungary, not because of hostility to the people of these nations, but because of hostility to the Prussian crown, and the ideals which it represents. Those who have come to America from Germany have been treated with a measure of consideration which has gone not only to the limits allowed by a prudent regard for our own interests, but, as many believe, far beyond such limits and toward the Austro-Hungarians among us, our attitude has been most generous. As to the German people over seas, we have repeatedly disavowed any feeling of hatred toward them. It is militaristic autocracy against which we wage war. Even in the story of frightfulness it has seemed that the mailed fist of the autocrat has perpetrated the indescribable cruelties committed. If the German people were moved to destroy the throne of despotism now, and would establish in its place the rule of democracy, they would doubtless find America stretching out the hand of friendship. But as long as the people of Germany defend Prussian militarism and lend themselves to its policy of frightfulness in making war upon mankind, so long must they endure the inevitable result, the pain of which is not less because in their devotion they are deluded.

Where Should We Fight?

So we are sending our forces to France or Italy, or any part of the line west or south or east, where our presence can accomplish most, believing that it is easier to defeat our common enemy on that side of the sea than on this, and believing also that if this common enemy should succeed in defeating France and Italy and Great Britain, there would inevitably come the necessity of meeting that foe on our own shores, even should we now refuse to fight. What would be the condition of our nation if these European allies of ours were defeated? If Germany were master of Western Europe and Canada? If by intrigue or by force of arms Germany were to control Mexico, what would be our condition? In such event, if we had not entered the war, under what limitations

would we have been compelled to live! To what indignities would we have been subjected! What subtile influences would have been at work, and in the end how should we have avoided conflict, a conflict in which we should have stood alone against the Teutonic conqueror of Europe, strengthened by that conquest and encouraged to darker cruelty, if that be possible, and deeper cunning. How should we have avoided the conflict? Does it not seem clear that our national self-respect compelled us to the course we have taken? Does it not seem equally clear that the preservation of our liberties and the maintenance of our institutions demanded this action?

No one among us has seemed more the friend of peace than our President. He was tolerant when many of us were wrathful. He was slow to believe ill of the nations with which we are now at war. He was calm when many of us were ready to cry out. The words he spoke, the protests he wrote, will be treasured by us as among the finest expressions of dignified patriotism coupled with ardent love for humanity. So slowly did he move, held back by love of peace and the hope that it might still be maintained with honor, that many outran him and reached the decision while as yet he seemed moving toward such decision slowly, if indeed moving at all. Germany seemed to believe us incapable of action, indeed unprepared and unqualified for anything other than fine words. It treated with indignity our protests; it violated those long-established principles which should characterize the attitude of government to government and held on its way until our Government could not longer endure the wrong done us, the dishonor shown us. Then at length our President spoke for the nation, and the Congress of the United States by an overwhelming vote confirmed the solemn judgment he expressed. In our population almost all the peoples of the earth are represented. We are naturally a peace-loving nation. It must therefore intensify our patriotism to remember that the people of America are so unitedly committed to war.

FOR SPECIAL STUDY

1. What were the specific acts that led the United States to participation in the war?
2. Just why did these facts make it necessary for the United States to resort to arms?
3. What evidences have we that Germany had deliberately and carefully laid plans for conquest?
4. Stated in general terms, what are the aims of the United States in the war? How did President Wilson express these aims?
5. What reasons can you give to show that only by fighting can these purposes be accomplished?

CHAPTER II

THE RELIEF OF THE OPPRESSED

Our Larger Obligations

Anyone who will take the pains to read the utterances of our President will see clearly the breadth of our national policies and must be convinced that we can no longer be satisfied with our own peace and prosperity unless there is everywhere throughout the world the chance for the same blessings. This is not the thought of every mind. Someone in New York not very long ago said that America was not greatly interested in a war three thousand miles away. But if that war were one in which unrighteousness fought against righteousness, or if it was a war in which a powerful autocracy was seeking to enrich itself at the expense of a weak people, certainly America would be interested in it.

As we read the histories of peoples thousands of years ago, we find ourselves to be taking sides with those whom we think to be in the right and are stirred with indignation against those who seem to us in the wrong. Miles and years have nothing to do with moral issues. So in this present war, when we really give play to the fine

passion that is within us, we feel all the fires of our indignation blazing against Germany for the invasion of Belgium, for Germany had made its solemn treaty with Belgium and had reaffirmed it again and again. When on that day in August, 1914, Germany came thundering at the gates and demanded the consent of the king to pass on over the soil of the little kingdom to "take dinner in Paris," who of us but felt the outrage offered to that smaller nation by the stronger, an outrage in no sense relieved by the offer made to repay Belgium for any injury inflicted as Germany passed along? We were not near enough to see the shells as they shattered the cities and crumbled the great cathedrals, but who can think of it without emotion? And they tell us that long before that day Germany had run her lines of railroad so that her troops might be marched with all possible speed to the Belgian frontier, showing certainly that even while the stronger nation was making her promises, she was preparing to break them. And those women of Belgium! What is our feeling as we think of them, taken forcibly away from their homes for work in the fields, or perhaps for something worse? And what shall we think of the little children cruelly wounded in order that the people of the country by the very show of frightfulness might be held in bonds of fear?

And what shall we think of Poland or of Armenia, or any of the countries where the tide of battle has ebbed and flowed? In all those lands the soldiers of Germany or her allies have left proof of the indescribable cruelty which has constituted a blot upon the history of mankind. Certainly some of the darkest deeds ever perpetrated since the world began have stained the records of these last three years. That is not civilization, according to any proper estimate. That is the sort of gross brutality that must make us all shudder as we look upon it, even across the seas. It is so different from anything that we know at home, and humanity is not a matter of race and language and boundary.

America must be interested in the world. We have not realized our own ideals here, and by and by there will be much to do in making the nation what it ought to be, but we cannot think of the soldiers of America ordered to perpetrate such deeds as these. We cannot think of populations deliberately starved and indignities systematically offered to men and women and children by those who represent us.

Our Developing Ideals

And then there comes the question, How far shall America go in befriending Belgium and France and Italy? That old question of resistance and non-resistance! The question, Is war ever justifiable? Is it ever right to take up arms? In the old Book, as it tells the story of the ancient days, as we see Israel advancing to the battle and returning victorious; we hear them singing, as they go, "The Lord is a God of war;" and in the wonderful chapter, the eleventh of Hebrews, among those whose praises are sung are those who, "through faith subdued kingdoms, wrought righteousness, . . . stopped the mouths of lions, quenched the violence of fire, . . . waxed valiant in fight, turned to flight the armies of the aliens." That is one of the monuments to heroism in the great gallery of the ages.

But we do not feel that what belonged to the days of the Judges ought to belong to our day. We have been climbing through the centuries. We have been coming to a clearer knowledge of what God's nature is, and have been coming also to a clearer knowledge of what man's nature ought to be. We think of our Lord as the Prince of Peace, and remember the angels' song over the hills of Bethlehem. We may want the world to be safe for democracy. We may feel sore of heart in thinking of Belgium and France and Italy and Poland. We may want to be the friend of all the oppressed. But how far should we go? Then we remember that there is a moral difference between the warfare of a tyrant who goes out to oppress the world, and the warfare of those who set themselves to resist the advance of the tyrant.

Offense or Defense

Not long ago one was speaking of a picture he had seen. It was the picture of a little child saying, "Are you going to send out a soldier to shoot my father?" The answer that America gives is this: "No, we are not sending out soldiers to shoot the father of the child, but we are sending out soldiers to prevent the father of the child from shooting other fathers." That is to say, it is not democracy that has gone out to blot out autocracy; it is democracy that has risen up to defend itself against the inconceivable brutality of might, and it would seem as though our Lord in some of the moods of his holy life said many a word which the true soldier battling for the right can remember to his comfort in the great day of struggle.

One says, "But he who takes the sword shall perish by the sword." Is it not a fair interpretation that he who takes the sword by which to oppress and slay shall himself perish by the sword held in the hand of righteousness? We are at war not only on our own behalf but on behalf of others, and to us it cannot be made to appear an evil thing to take the sword when it is taken, not for the gaining of territory or the enrichment of empire, but when it is unsheathed for the defense of men in peril or oppressed.

What Else Can We Do?

It may not always appear a safe course to deduce great moral principles from the example of even those whom we admire, and yet there is the quickening of conscience as we study the lives of those who have lived nobly, unselfishly, who have endured for the good of others. We cannot take a character like that of Washington away from the world as though it had no moral lesson to impart. America will not willingly surrender that picture of Washington at Valley Forge upon his knees, will not consent that the father of our country be classed with the unworthy or undesirable. The nation is not willing to forget the story of Lincoln, foremost in his day of those who offered themselves willingly in order that government of the people, by the people, for the people, should not perish from the earth. The ideal toward which humanity is climbing is that of a great brotherhood in which mutual love shall be the law and in which also peace shall be abiding, but it has seemed to many of the great prophets that right was worth more than peace and that in many an age wrong must be routed by the sword before peace could really come in.

Perhaps if we were able to go back and begin again we should see the way to avoid the appeal to arms. Yes, and if one hundred and fifty years ago the people of America had chosen other paths than those which they as a nation actually took, they might have avoided, probably would have avoided, those difficulties which resulted in the Civil War. If the course of events in Europe for one hundred years, or even for fifty years, had been more wisely ordered, it is altogether probable that we should have been able to deal with all the questions at present before us in another way.

One of the wisest plans for the future is that of a League of Nations for the Enforcement of Peace, but to-day we must take things as they are. We must consider the problem as it is before us. We may rewrite history, but we cannot remake it. What are the facts to-day and how can we deal with them? Civilization dares not trust itself in negotiations for peace with a power which deals with its treaties as "scraps of paper." To attempt a settlement of the great issues before us at this time by negotiation, as some propose, would mean simply a brief cessation of battle and then its return. We should simply be where we were when the war began, and after the strife and agony of these years we should be no nearer the solution of the world's problem than we were three years ago. The way to peace seems to be only by victory over the Prussian throne, and that victory must be either by the arms of the allies or by such an uprising in Germany as shall take away the power of the Hohenzollern and give to the German people the blessing of democracy. Mr. Lincoln quoted the words, "A house

divided against itself cannot stand," and declared that the nation could not exist half free and half slave. It seems to be equally true that the world cannot abide in peace half democratic and half autocratic.

And if all this be true, it must likewise be true that to oppose the present policy of our Government is to befriend our enemies and the enemies of mankind. The real friend of peace to-day is he who seeks in every way to strengthen the hands of the Allies and hasten peace by hastening victory.

That the Right May Prevail

No human society has yet come to the place where it can rely upon moral appeal alone for the maintenance of order. The communities which are most advanced must still compel regard for law, and this probably all recognize. The appeal to reason will not always accomplish the result we seek. You cannot argue with a zeppelin. A u-boat does not understand your plea for mercy. A government that seems to be most fitly expressed by u-boat and zeppelin and howitzer and that seems to comprehend no other language than that which they speak; that seems to have no higher principle than that "Might makes right"; that believes that the weak must perish; is and will be deaf to appeal. Such a government must either change its nature or be taken out of the path by which humanity seeks to advance. It has taken up arms against the world. It seems as though the answer which the world must give is the answer of the sword.

As the champions of the oppressed, as those who are called to release the captives of wrong, as those who must defend the liberties of the land and secure its institutions, we have unsheathed the sword. As those who must rebuke the tyrant's pride and correct the philosophy which the tyrant's pen has written, as those who have dedicated themselves to the service of humanity, we must go on until the victory is won.

FOR SPECIAL STUDY

1. By what obligations are we bound to other nations?
2. How would you distinguish between offensive and defensive wars?
3. State briefly your reasons for thinking that we are fighting for the welfare of humanity?
4. What, in your opinion, is the best way to secure a peace that will be permanent?

CHAPTER III

DEMOCRACY WORTH FIGHTING FOR

What Is Democracy?

One of the statements of President Wilson's which is sure to be longest remembered is this—"The world must be made safe for democracy." What does he mean? He himself makes clear the fact that so far as the other nations of the world are concerned we have neither the desire nor the authority to determine their form of government. He is evidently thinking, not of the title of the man who rules, but of the rights of those who are ruled. Take, for example, the government of Great Britain. It might appear when one remembers that there attaches to the ruler of Great Britain the title of king, as far as England is concerned, and of emperor in so far as India is concerned, that you may have here the same qualities in the ruler that you find in the Kaiser, or the ruler of Austria-Hungary, who is also nominally both king and emperor. But when one studies the real facts in the case of England, one sees that the king does not rule in any arbitrary sense. It is the Prime Minister who really holds the responsibility of government. The king, who occupies the throne, by what, according to the traditions of Great Britain, is the right of succession, does not have actually as much power as our President, or as the Governor of one of our great States.

Authority is lodged in the office of the Prime Minister and, while the Prime Minister is named by the king, his hold upon office is determined by the House of Commons, the membership of which is determined by popular election. So you have, in what is called a kingdom, the actual ruler subject to the will of the nation and continuing in that office without such a designated term as limits the rule of our President.

In Italy substantially the same condition exists, the king being the formal ruler of the kingdom, but the rule being lodged with the cabinet, subject to the will of the people.

The democracy of France is more nearly akin to that of Italy and England than to our own, for there, while the President of the Republic is the formal representative of the Government, the rule is in the hands of the Premier.

It is necessary to keep these facts in mind in our attempt to understand the utterance of the President. The world must be made safe for democracy. It would probably be fair to define democracy in the phrase which we are accustomed to attribute to Mr. Lincoln; that is, "government of the people, by the people, for the people," and each of these words has its own value. The meaning is clear: it is, first of all, *government.* If society is to exist, if there are to be any recognized rights of property or persons, there must be the observance of order, there must be certain well-recognized rules of procedure.

The Value of Law

Take an illustration. You could not have a city in any proper sense without streets or roads or boundary lines of individual dwellings. You might have crooked or straight streets, broad streets or narrow streets, but streets you must have if you are to avoid a perfectly bewildering confusion in traffic and travel. And there cannot be the constant changing of street lines and boundary lines if there is desired any guarantee of the safety of person or security of possession. You must not only have the street or road, but if there is to be any safety and comfort in progress there must be agreement upon how the street or road shall be used. You could not think of any important city where the population is numbered by millions, or thousands, without its more or less clearly defined regulations in the use of the street or road. Stand at the intersection of Fifth Avenue and Forty-second Street in New York, at Broad and Walnut Streets in Philadelphia, at State and Madison Streets, Chicago, or at some center in San Francisco and imagine the confusion, the grave danger, if there were not agreement as to the movement of pedestrians and vehicles along these ways. And in the boundary lines occupied by dwellings and places of business all security in ownership in town and city would disappear without such careful adjustment.

The Will of the People

This is really only a picture suggestive of the fact that there must be government, government of the people indeed, but still government, agreement, regulation. There must be not only rules of procedure, but also there must be the enforcement of such agreement and regulation. And if there is to be any approach to safety and satisfaction there must be attached to these agreements and regulation some reasonable elements of permanence, and there must be power somewhere to enforce them. How many times we have had presented to us the picture of the policeman standing in one of the crowded streets of London or of New York stopping in a moment all the movement of street traffic simply by lifting his hand, or changing the direction of traffic by the movement of his hand. The uniform of the policeman shows him to be at that place and hour the man of authority. He represents not only the desire of the people for comfort and safety of progress, but also he represents the power of the people to enforce within certain well-defined limits their wishes in the matter.

It is of very great importance to remember not only the idea suggested by the phrase, "of the people," but also the meaning of the word "government." Sometimes in

our use of words, or, rather, in the misuse of them, it seems that we are taking out of that term democracy the thought of agreement, regulation, authority. There are those who when they use the word democracy seem to think that what it means is this, that every man at every time shall do precisely as he chooses without regard for the protection of mutual agreement actually enforced. From our place to-day the danger that threatens Russia seems to be that of the disorganized multitude, with no adequate rule or responsible power lodged anywhere for the enforcement of rule. It is the very condition which opens the way for the most selfish and cruel assertion of brute force. Democracy means "government of the people," and it means "government by the people."

Our Methods of Government

At a time and under conditions when all the people could be brought together speedily, as in the case of some New England town one hundred years ago, where the people had enjoyed the advantages of religion and education, and where the problems of the town were of a simple sort, government of the people directly by the people must have seemed comparatively easy, and perhaps, on the whole, satisfactory. But where towns are multiplied and where the population is widely distributed, where instead of a few hundreds you have many millions, where instead of a community speaking the same language, sharing the same traditions, and united in all the fine fellowships of education and religion, you have multitudes of different languages and different traditions and different educational advantages with different religious beliefs, government by the people by any such method as that of the New England town meeting of one hundred years ago is impossible. There are many matters of great importance which require for their adjustment expert and technical knowledge. While as to the great ends to be secured there may be agreement, the method by which to secure these ends must of necessity be committed to those of peculiar knowledge or skill. Many of the questions involved in the people's interests are of such a nature that they must be quickly decided. But there is no time to call them all together. We are sure to get the best results, not by attempting to have details of government worked out directly by all the people called together for discussion and action, but by having all the people select their representatives or agents who may meet together for discussion and deliberation. These representatives may take time for the questions which must in such a large way affect the common welfare, and the method of government by representatives of the people gives to these representatives the opportunity really to qualify themselves for decision, as it makes possible also prompt action where such action is demanded. At some time or other it may possibly seem wise or even necessary to make radical changes in our own methods of government, but on the whole the results secured under our system would certainly appear to justify its continuance.

Then this government in the nature of the case must be for the people and for all the people, and not to satisfy the ambitions of rulers, nor to increase the possessions of individuals or classes at the expense of other individuals or classes. Yet it must be borne in mind that just as in a race upon the athletic field some one is likely to outdistance all the others, or as in a series of athletic events some one team is sure to win the pennant, so in the operations of government some will outdistance the others, and government for the people must not be interpreted as meaning that all men and all groups, family groups or groups of towns or country, shall share equally in the results of human enterprise. If the idle and the diligent are to share alike in the results of labor, the result would be the discouragement of toil by society. The same rule which takes the reward from the diligent takes the incentive to labor from the idle. The same regulation which robs the studious of that which mental application makes possible, must certainly destroy the ambition for learning. Government for the people represents not the purpose to level down, but

rather the desire to level up society, to place the premium upon industry and application, and upon those moral qualities which constitute the greatest asset in a world of industry and learning.

What Is at Stake

It is to make the world safe for such government as this that we are at war. If Germany were finally victorious in its warfare waged against democracy, we should lose many of the things which we have gained as a nation. Instead of government by the people there would be government by those who evidently regard themselves as the chosen ones of heaven to bear rule over the people. It would mean the substitution of autocracy, with all its narrowness and ambition, with all its militaristic spirit, for the democracy under which we have lived. It would mean the substitution of tyranny for liberty. In a very real way we should be the subjects of the Prussian Crown, subjects of its ambitions and selfishness, the subjects of its ideals and methods. America would not be safe for democracy, but would cease to exist as a home for democracy. Instead of government for the people there would be government in the interest of individuals, of classes. And if America should cease to be a home of democracy, how would it fare in Italy and France and Great Britain? How would it be with the vast populations of Russia? Mr. Lincoln said that "God must have loved the common people because he made so many of them." One can think of the kindly smile upon the face of the great leader as he uttered these words, "God is the friend of the common people." But in truth the gospel of his Son is the gospel of a democracy lifted to a new level. Its objective is that of a great brotherhood in which there shall be a King indeed, but the King himself a Brother. In the consummate dream of the gospel there is the picture of a city which lieth foursquare, a kingly city indeed, but of which every habitation is a mansion. God must love the common people, and while we struggle in the great conflict to-day, surely we are engaged not only in a significant task, not only in an honorable warfare, but in a holy enterprise. If we succeed we shall help to write a new chapter in the history of mankind. We shall secure not only America in safety for democracy, but we shall make easier the problem with which Russia grapples. We shall come to the help of France, worn in the struggle. We shall aid Great Britain in its worthiest and loftiest aspirations. We will help to lift the lands of the East into the light of a brighter day. We shall succor the people and save the ideal. More than that, we will be approved by posterity as the truest friends of the Germanic races. In all the continents and the islands of the sea there will be a new incentive to labor, a new reward for toil. A victory for democracy will prove the beginning of international peace.

FOR SPECIAL STUDY

1. If you were conducting a class in preparation for citizenship, how would you explain to your students the meaning of democracy?

2. Of how much value to the community is a well-organized system of law?

3. What is the difference between autocratic and democratic law?

4. What is the difference between the town meeting style of government and our present-day system of government through representatives? Why has the latter type become necessary?

5. What effect would a German victory have upon the practice of government by the people?

CHAPTER IV

PAYING THE PRICE

Burdens Not to Be Shirked

The whole process of life may be thought of as a sort of exchange or purchase in which we give something that we have in order to secure something that we desire, or in which we surrender something that we have in order to retain something that we esteem of greater value. America has entered into war with Germany. She is living to-day in many places on scant rations, contrasting the table of the present with that of a while ago. She is laying down her wealth by millions that she may minister to those of all the lands which the war has robbed and wounded. In a way altogether new to us, she has placed in the treasury of the nation billions of dollars for the help of the nations with which she is allied and for the adequate equipment of her own forces. But America makes her supreme contribution in this war which she is waging to make the world a safe place to live in, when she sends her sons by the thousands and hundreds of thousands to brave the dangers of the sea and face the perils at the front.

Why does she do it? Why does the nation turn from the usual peaceful progress of her industry? Why does she start out upon this new way? It is because peace without honor does not and cannot satisfy her. The right is worth more than peace. As between our mines and our forests and our freedom, if we must lose one or the other, let us surrender our forests and our gold. If we must surrender for a while even some of those very rights and privileges which belong to a free people, let us without hesitation make the sacrifice, for it means the holding of our charter as a nation and the enjoyment in the days to come of all those immunities and blessings which have made our life as a people worth living.

Worth More Than It Costs

A very suggestive cartoon appeared some time ago in one of the papers. It represented King Albert standing in the presence of the Kaiser and the Kaiser is saying, "Ha! Ha! You have lost your crown, your sceptre, your kingdom!" and Albert is represented as saying, "I may have lost my crown, but I have saved my soul." It is doubtless a fair representation of the choice which the King of Belgium made when, in those fateful days of 1914, the German army came, arrogant and confident, demanding the privilege of passage over Belgium's soil for the invasion and conquest of France. It is a grim picture that is before us as we think of the cities of Belgium under the fire of those mighty guns, guns of whose very existence the world had no knowledge, guns which had been forged in the days of avowed friendship among the nations of Europe. Cathedrals have been shattered, homes ruined, cities blotted out, so that it is difficult to find the place even where they stood, a people has been scattered and the king is practically in exile. Are human ideals really worth while? Was the thing to which the king held, worth more than that which it cost to hold it?

Life Ennobled by Sacrifice

That is the question which we face and must answer. There seem to be great emotions which mold the lives of those who give themselves to great enterprises. In Donald Hankey's book, "The Student in Arms," he has told the story of those who came out of the poverty and ignorance of London at its worst, and who entered into the war, responding to the call of King and country. Some who were in that great city at the time when the men were first called to the colors will remember the groups that were gathered immediately after their enlistment, and will bear in memory the faces that seemed to lack expression and dignity of purpose. Hankey unfolds the story of these lives and tells how, little by little, the consciousness of the task and its meaning dawned upon them, and how in the school of military discipline and hardship these

men learned the lesson and seemed to measure up in fine manly fashion to the demands of the hour. Many of them fell upon the field, but even as they died there shone upon their faces a light which never glowed there in former days. It is worth while to dare great dangers that one may do great things. It is the old story illustrated in the life of many a saint and martyr. The gold of character has been refined in the fires of persecution and yet it has really paid to suffer in order to become. It is not the endurance of hardship for a selfish end which pays, though even such discipline has a certain value. It is rather the endurance of suffering for some great unselfish end, some good to come to others, that really glorifies.

The thing of which Donald Hankey writes in his story of the London poor, has appeared just as certainly in the life of the London rich. What happened to those who lacked even the scanty mental training of the poorest schools was reproduced in the lives of those who came out of the great universities of Oxford and Cambridge with all the culture of the university training and fellowship. Those men found the great reward of sacrifice just as the unlearned found it. Life has a larger meaning for the great multitudes of England, and doubtless of all the other countries, since the call to conflict sounded. One does not glorify war on this account. The glory comes in the willing sacrifice of self in the defense of the imperiled and in the liberation of the oppressed. It would seem impossible to find in the motive of selfish and aggressive warfare the secret of such ennoblement, but it is all different when one thinks of those who in the old, old days of the Leyden siege kept the gate, or of those scantily clad comrades of Washington at Valley Forge, or of those who marched in the days of the sixties, singing,

"In the beauty of the lilies Christ was
born across the sea,
With a glory in His bosom that transfigures
you and me;
As He died to make men holy, let us die
to make men free,
While God is marching on."

The Task Before Us

As one thinks of these the great unselfishness of the motive glorifies the faces of those who suffer and die. As we count the cost of America's participation in the war this return must not be forgotten. America will get something if she pays the price. Doubtless there is already in the hearts of our people an enrichment of consciousness such as we did not possess in those old days, for Almighty God does not hold back all the wage until the end of the day. He pays by installments, though doubtless at length what we receive now will seem more the earnest of the real reward than as a part of it. But for the doing of the larger thing, the carrying out of the great program which touches the world and means the good of all men everywhere, whatever comes to pass we must be prepared to pay the price. America must not only consent to the sacrifice already made, but must highly resolve to see the war through, and to do this at whatever cost, at whatever sacrifice. Every home must make its willing contribution in the practice of such measures as will make possible the sharing of our food with the people over the seas—of France and Italy and Great Britain, as well as of Belgium, and the other lands which are in need. The strength of their men and their women has been given to the prosecution of this great war for democracy. There is the chance and the call to every one of us. We must be ready to aid the Red Cross in its work for the relief of suffering. We must do what we can for the Young Men's Christian Association, as it renders its most important help at home and abroad for the comfort of the soldiers, for their recreation, but also for their moral and religious help, which in a way that cannot be measured is strengthening the morale of the army and so is helping to win the victory for democracy. But America must give her sons as well as her substance. Entering the conflict, as we did in 1917, we came into fellowship with nations which from the beginning of the war had been pouring out their treasures of wealth and man power for the defeat of Prussian ambition. Even if Russia should

disappoint the fears of the Allies and come back again, months of golden opportunity have been lost and the task has been vastly increased by her dissensions within and by her parleying with the enemy. Italy has been weakened by conditions for which she is not to be held responsible, but the burden she bears to-day she cannot bear alone. It must be shared by the nations which are now fighting with her. France has exhibited the sort of heroism that before the outbreak of this war the world would not have believed would ever again be demanded, a heroism which its women have shared with its men.

The Kingdom of Heroism

Great Britain has spared neither the Mother Country nor the colonies in her attempt to stop the progress of cruelty and deceit, and America must see and feel that this is the day in which she also must enter into the Kingdom of Heroism. If we sit in quietness and think that the other nations can win the battle we have before us a day of rude awakening, or if we think that we can do our part in any easy way we shall find ourselves sadly mistaken. It is not a time for divisive agitation, or for the projection of new programs or schemes. It is not the time to exploit our pet theories of reform, except as these may bear directly upon the program for the winning of the war, or as they may apply certainly to the moral life of the nation as distinct from its economic prosperity. America must not only give its scantily measured share, it must give itself in great passionate devotion to the cause. And it must do it now. To attempt any easier way of ending the conflict means simply and surely the trumpet call to-morrow, and the clash of arms and the death grip of nations. At a banquet in New York at which were present representatives from France and Great Britain, Mr. Joseph H. Choate, since deceased, who knew England, having served as our Ambassador at the Court of St. James, cried out in appeal to his fellow-countrymen, "For God's sake, hurry up!" It is not inappropriate to repeat those words to ourselves and to sound them out to others. The more passionately we give ourselves to the war, the more quickly shall we win victory. The more unitedly we answer to the call to-day the fewer the men to suffer and to die. The costliest attitude that America can take is that of indifference or of half-hearted devotion. There must be no holding back, there must be no turning aside. The world cannot be at peace again in any true and satisfying way until the issues before the world are settled.

Does might make right? Is it true that there is no place on earth for the weaker nations? Is it right to allow that constitutions and treaties shall be regarded but as "scraps of paper"? Is it so that a nation which makes war on defenseless women and children shall have the respect of civilization? Is it true that any man has a right which humanity cannot challenge to place his puppets on the thrones of power? Is it to be condoned that in the twentieth century a mighty nation deliberately promulgates its decrees for the sinking of neutral ships, their passengers and crews, without attempt at rescue, so that there may be no survivors to reveal the cruelty of the attack? Is the gospel of liberty and of the equal chance a gospel out of place in this sad world? If the hungry pride of kings is to be rebuked, if the violators of solemn covenants are to be branded for their falsity, if the enemies of mankind are to be resisted, if the forces that have marched to war upon civilization are to be driven back, if the plans of intolerable tyranny are to be defeated, if the world is to be made safe for democracy, if we are to win the war, America must resolutely, heroically settle down to its tremendous task, with all its resources of money and of men, must begin its drive toward the goal, and hold on its way until the goal is won. Let us hear again the solemn words:

"He hath sounded forth the trumpet that
shall never call retreat;
He is sifting out the hearts of men before
the judgment seat;
O, be swift, my soul, to answer Him, be
jubilant, my feet.
Our God is marching on."

FOR SPECIAL STUDY

1. Will a man give all that he has to save his life?
2. What are some of the things for which we are ready to give not only all that we have, but our lives also?
3. Show how in war men may have their lives ennobled and inspired.
4. Just what is it that has this ennobling influence?
5. What are some of the elements of the price that we will have to pay for the accomplishment of our task?

CHAPTER V

THE CALL TO ENLIST

Use it with Honor

In the year 1848 a movement was started in Germany and Austria for the greater freedom of the people. Uprisings occurred in many cities. In Prussia the students at the universities led in popular demonstrations and in sending petitions to the king. The king's answer was an order to his soldiers to fire on the citizens; but after a few days of fighting he withdrew his troops and promised a better form of government. Months passed by and when the king showed no disposition to carry out his promise protests were again made. The people of Germany outlined a constitution, but the king of Prussia refused to consider it because he thought it gave too many rights to the people. When his attitude became known a revolution broke out.

Among the student patriots was Carl Schurz, who when the revolution failed, escaped to America, where he became the friend and ardent supporter of Lincoln. At that time he was a young man of nineteen years. He felt that he must join those who were fighting for the rights of the people. Hurrying home he told his parents of his decision. "It is a just cause," said his father. "It is right that you should espouse it;" and his devoted mother brought him his sword, saying as she placed it in his hand, "Use it, my son, with honor."

The Call to the Colors

Similar scenes are being enacted in many American homes to-day. The call is to young manhood to throw itself unreservedly and with noble enthusiasm into this world struggle of free peoples against entrenched autocracy. The call is likewise to every member of every fireside group to lend encouragement and aid to those who offer themselves to the service of the nation. The struggle is on, human freedom is at stake. No sacrifice is too great so the end be attained and the principles for which we strive be established.

For years the democracies of the world have recognized the danger to themselves and to human freedom presented by neighboring imperial governments supported by powerful military machines. But free men have hoped that such governments would gradually become intolerable to the people over whom they ruled and that their power would be restricted. Men also hoped that in international affairs the principles of arbitration and mutual concession might find general recognition. These hopes this war of military aggression has for the time being shattered. The right of free peoples to determine their own destinies has been ruthlessly assailed. Democracy has been put on the defensive and compelled to fight for its very existence. Collectively and singly the free peoples fighting together against militarism and autocracy are engaged in a life-and-death struggle. In the words of Donald Hankey: "The good Father has laid it on men to offer their lives for an ideal. If we fought for bloodlust or hate war would be sordid. But if we fight as only Christians can, that friendship and peace may become possible, then fighting is our duty."

To Christian America, and to the Christian churches in particular, the present conflict, just because it is a conflict of prin-

ciples, offers an opportunity for service and presents a challenge to sacrifice such as could come to them in no other way. This challenge the American people have accepted. To the call of God and of country they have responded with whole-hearted loyalty and consecration.

The toll of life will be heavy. For the nations who thus far have borne the burden of the conflict that toll already exceeds the limits of exact calculation. At the close of 1917 more than 6,000,000 men had been killed in action; 1,000,000 men, women and children had been brutally massacred; 3,000,000 had died of starvation; 6,000,000 were lying wounded in military hospitals; while unnumbered thousands have been sent home permanently crippled, maimed, blinded, or deformed. Now that our own troops have reached the front we begin to realize what these statistics mean in the possibilities of personal suffering, heartache, and sorrow. "No human brain," says Sherwood Eddy, "can calculate, no heart can fathom the cost or loss of this terrible conflict."

The Duty of Industry

About two million men from the United States are now either in active service at the front or in training camps in preparation for that service. Other draft quotas and volunteers will follow. All should have our encouragement and God-speed. We should be among them if our age and strength permits. The going of so many able-bodied men, however, cannot fail to cripple many useful activities and lines of work at home, except as those who cannot themselves join the colors shoulder the burden and responsibility of greater personal industry, thereby strengthening the forces that remain at home.

How can this be done? Can those who remain make their time and strength count for enough more than usual to measurably take the places of those who are away? Is there any room anywhere for the slacker? For the idler? For the person who refuses to invest his whole strength and energy at some point in the great common enterprise in which we are together engaged? "To every civilian," said Premier Lloyd George in his New Year message to the English people, "I would say that your firing line is at the works or office in which you do your bit; in the shop or kitchen in which you spend or save. . . . The road to duty and patriotism is clear before you. Follow it and it will lead you ere long to safety for our own people and victory for our cause."

The Duty of Economy

A companion obligation to the duty of industry is that of economy and the conservation of resources and of strength. The National Government has found it necessary to take over the railroads of the country and is contemplating taking the same action in relation to certain other vital industries. The purpose of this action is to eliminate waste and conserve both energy and materials. The concrete measures of economy immediately resulting from governmental control of railroads include the elimination of unnecessary passenger travel by the drastic curtailment of luxurious conveniences such as the use of private cars, which are entirely prohibited, material reduction in the number of parlor and sleeping cars, and the consolidation of train service on competing lines. At the same time first consideration is being given to the transportation of commodities essential to life and to the successful conduct and energetic prosecution of the war. Food stuffs, fuel and munitions have the right of way. There has been a new appraisement of relative values. The personal ease, convenience and comfort of the traveling public is sacrificed, and properly so, to efficiency in war service for ourselves and our Allies.

The example thus set on a large scale by the National Administration can be applied and emulated in the smaller spheres of the community, the family and the individual life. Luxuries, unnecessary expenditure of money, time spent in mere amusements not essential for recreation, extravagance and waste of every kind—these are

the things that constitute the dangers at home and threaten to weaken the support given to the brave boys in khaki who are fighting for us, suffering for us, and dying for us in the trenches. The full performance of duty at home calls for a new inventory of resources, time, strength, talents and abilities, habits and occupations, and opportunities for service. Such an inventory made under the call of present duty is sure to result in a new scale of values in which personal pleasure and profit will almost disappear, while fidelity in work, unselfish service and sacrifice will appear as the highest privileges of citizenship and the marks of honor.

Helping Finance the War

Thus every one may respond to the nation's call to defend the flag and support the Government in its war program. Just what this response will involve concretely for those who remain at home will be pointed out in other chapters. There is one form of support, however, that all can give to the Government in addition to the personal service rendered, namely that of financial aid.

The money cost of the war staggers human powers of comprehension. The present daily cost to all belligerents, not including the economic value of the lives lost, is upwards of $130,000,000.00. During the first and cheapest year the cost was greater than all the national debts in the world combined. In the second half of the fourth year the total cost is rapidly approaching $100,000,000,000.00, which is nearly twenty per cent of the combined national wealth of the nations engaged. Much of this vast sum is being raised by taxation, but all cannot be so provided. America, like every other nation engaged, must borrow. But there is no one from whom to borrow except her own people—the American people. To be a creditor of Uncle Sam has always been a distinction and an honor. Banks, trust companies, and men of wealth prefer U. S. Government bonds at fixed minimum rates of interest, to first mortgages, stocks or bonds of private corporations at higher rates. This is because they are absolutely safe security. They cannot fail so long as the nation continues to exist free and independent.

To lend to the Government of the United States in this its time of need is the privilege of every citizen. And it is a sacred duty. It is one of the war duties we are considering in these chapters. It happens to be a duty to which there attaches no element of risk. Therefore it is one to which all can respond, each in the measure of his ability to save by dint of diligent labor and conscientious thrift. The danger is that some may not respond as promptly as they should, or that they will not buy as many bonds or saving certificates as they can and should. The sums needed by the Government are very large and the help of all will be necessary.

The Spirit in which We Fight

In every form of service required of the American people the Christian spirit and motive have a place. America is fighting, not for gain or conquest, not even solely in self-defense. She is fighting for right, for truth and for justice; for the application of the principles of human brotherhood and mutual good-will and trust to the relationships of nations and peoples to each other. "America is not the name of so much territory. It is a living spirit, born in travail, grown in the rough school of bitter experiences, a living spirit which has purpose and pride and conscience. . . . It is more precious that this America should live than that we Americans should live."

For America this is a war for human freedom and for international righteousness. It is a war that must be won at all costs. It must be won decisively and as promptly as the undivided and determined purpose and united supreme effort of free peoples can assure. "The whole nation must dedicate itself," says the U. S. Secretary of Labor, "and as the issue between freedom and authority is clearly drawn I find evidences on all hands that the whole nation is rising to its responsibility and

dedicating all its resources, material as well as spiritual, to the successful prosecution of the war and to the realization of those ideals for which we have entered upon it." We are fighting for a righteous cause and we will "see it through." From this purpose and from this attitude spring other immediate duties which we shall consider in the chapters that follow.

FOR SPECIAL STUDY

1. Point out some ways in which we can encourage and aid those who join the colors.
2. What are some of the duties of the army of workers who must remain at home?
3. In what ways can we by economies assist the government in its work?
4. In what ways is the government securing the money to carry on the war?

CHAPTER VI

FOOD CONSERVATION AND WAR GARDENS

Food May Win the War

This is the conviction of those in authority who are in a position to know. It was President Wilson's conviction when he appointed Mr. Herbert Hoover as National Food Administrator just as soon as America entered the war. Mr. Hoover was then in charge of American relief work in Belgium. At first hand he had studied the food situation in all of the allied countries. The information he brought to the American Government was not very encouraging, for it showed for every country greatly depleted flocks and herds, short crops and exhausted surpluses of wheat, sugar, fats, and other essentials.

To the American people Mr. Hoover issued this momentous warning:

"All the blood, all the heroism, all the money, and all the ammunition in the world will not win this war unless our Allies and the people behind them are fed. They will not be fed, your sacrifice of blood and money will be in vain, we shall go hungry and a great cause will be lost unless you stand guard every day in your home over your supply of wheat, meat, fats, sugar, and milk."

This was in mid-summer of 1917. Since then another harvest has been gathered. In Europe that harvest was short, much smaller than usual, and not large enough in any country to feed the people for a year. In America the harvest was abundant, much larger than we need for our own use, but not large enough to feed both us and our Allies except by the strictest methods of economy and saving.

After the harvests in all countries were garnered and the total world's food supply accessible to America and her Allies was definitely known, it was found that this total supply was about thirty per cent under the normal amount necessary to feed all the armies and civilian populations depending upon that supply.

In this crisis the National Government through the National Food Administration has appealed to the American people, of their own free will, to make the necessary sacrifice and to share the privation and strict economy with our Allies in just proportion as good partners in a high and holy enterprise.

Three Things to be Done

Just what are the American people asked to do? What kinds of foods are most needed by France, Italy, Belgium, and England? What kinds can be most easily transported? What substitutes can we find in America for the foods that must be sent to our Allies?

These are some of the problems and questions that concern every American citizen, young or old, poor or wealthy, in the country or in the city. They have all been considered by the National Food Administration and Mr. Hoover has suggested how in part they may be answered.

Three very definite answers are made to the first question, "What are the American people asked to do?" We are asked to stop

wasting food and to economize very closely in its use. We are asked to be especially saving in the use of wheat, meats, fats, sugar, and milk, and to substitute other foods for these wherever possible. And we are urged as spring approaches to see to it that more food than ever before is produced. In other words, every citizen is asked to save, to substitute, and to aid in increasing production. Let us consider separately each of these demands, for the success of the war does demand them.

Why Save Wheat, Meat, Fats and Sugar?

Why should we be especially saving in the use of wheat, meat, fats and sugar? The easy answer is that these are the kinds of food which our Allies most need and which they must secure from America if at all. But this answer should be amplified in order that we may fully understand just what the Food Administration is trying to do and why. Understanding both the purpose and method of our government in its program of food conservation, we shall be able, each one of us, to do his full share intelligently and with enthusiasm.

We must send wheat to our Allies, because wheat contains more nourishment in compact form, and so requires less ship space, than more bulky foods, such as potatoes for example. For the same reason it is better to send milled flour from which the bran of the wheat has been removed than to send the whole wheat. Therefore whole-wheat and Graham bread used in America represent a saving for export over the use of white bread. But it is better still to substitute rye or corn, and to save more wheat flour for export. Wheat is better for shipping to the Allies than corn because wheat flour keeps better than corn meal, and because the people of Europe are not provided with mills for grinding the corn. Neither are the people in the allied countries accustomed to the use of corn bread, and it is not easy for a people under the pressure of great hardships to change their habits of diet.

We must send meat because in France, Belgium, Italy, and even in England, the people having small crops have for this reason had less feed for their cattle. Thus it became necessary for them each year since the war began to reduce their flocks and herds which they could no longer feed. Their meat supply has therefore dwindled rapidly until to-day the Allies have 33,000,000 fewer food animals than before the war. Even after the war ends it will take a long time to bring these flocks and herds back to their normal size. Our help will be needed through several years. Just now the need for that help is imperative.

Fats and sugar are needed as fuel for the body and for keeping up the physical vitality of the people. In addition animal fats are needed for the manufacture of glycerine, which is so important in the making of munitions. Milk is needed partly for its fats in munition making and very largely also for its food values, especially for little children. With exhausted surpluses and greatly reduced sources of supply the need is abnormally great and only from America, and the United States especially, can this help come.

Substitutes for Export Foods

America is fortunate in its abundant supply of vegetable foods. These cannot be easily exported and are not so sorely needed by our Allies as are the foods mentioned in the preceding paragraphs. A very great saving in export foods is possible for the people of America through the substitution of vegetables in their own daily menu. Just now there is a large surplus of potatoes, which in Europe, and especially in the Central Empires, have been used very extensively as a war diet. In addition America produces an abundance of beans, peas, and vegetables of every sort. But as a people we have not yet accustomed ourselves to the full utilization of these as food. Those who know the facts tell us that the average amount of vegetable diet used in America is fourteen per cent of the food consumed. This is only one third the percentage used in some European countries, and less than one half the amount that could safely be used

by the people as a whole without danger of impairing the strength, health, or vitality of anyone. A very simple mathematical calculation will show what a substantial help it would be in our fight against a world famine if the American people would promptly and systematically double the amount of their vegetable food and save this added fourteen per cent of their present total in the form of foods that can be sent abroad.

Could not this be done this year? It could if the facts in the case could be brought to the attention of every citizen. They are brought to your attention now, and through you it should be possible to reach many others. Shall we not together as students and teachers of this course covenant to do our part in this simple and yet most important matter? Substitute fruit and vegetables for wheat and meat at every possible meal and just as extensively as possible up to a total of between 25 and 30 per cent of each entire meal. Will you do this for your country? Will you begin now? In addition, the amount of these foods available for export, that is, wheat, meat, fats, sugar, and milk, can be further augmented by substituting other cereals for wheat, by baking and broiling foods instead of frying them in fats and by reducing to the minimum the use of pork, beef, veal, and mutton, and using more fish and poultry instead.

Establishing Habits of Food Conservation

If what has already been said has made clear the urgent need for saving food, especially those kinds of food most needed by our Allies, then patriotism demands of every person in the United States that he or she do something about it forthwith. The boys in the trenches do not simply resolve to give battle; they "go over the top" and attack and win. We are their comrades in reserve. To our care are intrusted valuable supplies which they need in order to win. What is our clear duty in the case? Can anyone selfishly use more than he needs? And if the supply is insufficient for all, whose needs should have first consideration? Our needs at home? Or the needs of those who are in and just back of the trenches? We are agreed that food may win the war, then let us see to it that so far as we are concerned *food does win the war.* To this end consider the suggestions made by the Food Administration for the purpose of establishing right habits of daily action in the matter. Each day one wheatless and one meatless meal. Each week one meatless day. Every meal a "clean plate" or wasteless meal. These are the suggestions contained on the food report cards. Use these cards, fill them out, and return them regularly to the church or Sunday school with which you are affiliated. Do more than is suggested if you can. Make it two meatless days each week and every other meal wheatless. Having decided what you can do, do it regularly, as a fixed habit.

Increasing Our Food Supply

Last summer we heard and read much about war gardens. This year we shall read and hear more. In many households there is a goodly supply of navy beans and dried sweet corn grown late last season in high-school boys' war gardens. They have been a substantial addition to the family supply of "non-export foods." Many of the gardens were on vacant city lots that for many years had lain idle and unproductive. There are thousands of vacant city lots in America on which nothing has ever been raised, except the price and the taxes. The owners of such lots in most cases would be glad to donate their use for patriotic gardens.

An early start in planning and in preparation is important. Local seed merchants, professional gardeners, farmers when they come to town, or the agricultural departments of nearby colleges and at Washington will gladly give advice and counsel to anyone desiring information regarding what to plant, and how and when to plant it.

For the Farmer's Boy and His Father

What city folks may be able to do in the matter of war gardens will be valuable.

But it will not excuse those who live on the farm from doing their part. There is so much land in America that comparatively few have learned the secret of intensive and economical farming. Much of our soil is exploited, drained of its natural fertility and then abandoned. Witness the "run down," neglected farms in New England and in the South. These farms ought not so to be. They can be redeemed, and some time they will be. Some of them, a larger number than ever before, should be redeemed this year—cleared up, fertilized, and brought under cultivation.

Then there are the unbroken prairie and sage lands of our western States. Climatic conditions permitting, no time could be more favorable for the breaking of new ground than the present. In the spirit of patriotism let us venture more and more largely than ever before. For the farmer everywhere the right selection of crops and the more careful and intensive cultivation of every available acre is a patriotic duty. The fulfillment of this duty will be registered in a greater wheat acreage and an increase in flocks and herds against another year of world-wide need for food.

If to the call for economy and self-denial the American people give a generous and timely response, substantial benefits to us as a nation will surely follow. We have been justly called the most wasteful nation on earth. Supplies and needs have not been properly adjusted to each other. Harvests, especially of fruit and vegetables, have often been left ungathered because of the lack of near-by markets and the expense of shipping. This, we believe, will not again be true in the same measure as in the past. People with moderate incomes have not had sufficient encouragement to save the small amounts possible for them to save above living expenses, because of lack of opportunity to invest safely with an assured income. Hereafter such opportunities will be more abundant. But while the war lasts economy and self-denial will not be sufficient. The occasion demands sacrifice. And in this respect Americans may prove that the heroism, the courage, the willingness to do and to dare which characterized the spirit of the pioneers, from whom so many of us are descended, have not departed from us as a people. God does not call us to lives of ease or pleasure, he calls us to be workers together with him in the service of mankind.

FOR SPECIAL STUDY

1. State briefly the main causes for the need for food conservation.
2. Why is it advisable to substitute certain kinds of food for certain other kinds?
3. What practical plans has the food administration suggested for food conservation?

CHAPTER VII

THE RED CROSS, THE RED TRIANGLE, AND THE WAR WORK OF THE CHURCHES

A Quick Response

One encouraging aspect of the present war situation is the quick response of the American people to every appeal of the National Government and of authorized cooperating agencies for the mobilization of the energies, industries, and resources of the nation. The spirit of Christian benevolence and brotherhood that unmistakably characterizes this response in many of its varied forms is exemplified more especially in the support given to the American Red Cross, the Red and Blue Triangles (Y. M. C. A. and Y. W. C. A.), and the war work of the united Christian churches. Each of these agencies symbolizes the spirit of neighborliness, sympathy, mercy, and vicarious sacrifice in a world which to-day exemplifies the exact opposite of all of these in the frightfully cruel and devastating struggle of the war. The measure of support given to the religious-humanitarian

activities which these organized agencies represent is the measure likewise of the heart throb and the soul of our nation.

The American Red Cross

The benevolent activities of the Red Cross Society, at first organized for the specific purpose of lending first aid to the wounded back of the battle lines, have rapidly expanded until to-day they include its hospital, ambulance, sanitation, comfort and relief service on the battle fronts; its similar, though more restricted work in the cantonments; its institutes for the training of nurses and home-service workers; its aid to needy families of soldiers and other home-service activities; its food service to Americans in enemy countries conducted through agencies in neutral countries; its munificent gifts to the work of relief, medical service, and research in the war zone. The recent campaign for 10,000,000 new members for the Red Cross resulted in many more than that number uniting with the Society and pledging it their support. The total membership already exceeds 20,000,000. All over the country women are meeting each week in the churches to make hospital garments and surgical dressings, while in their homes they have already knitted literally millions of socks, scarfs, helmets, and sweaters for the comfort of our soldiers at home and abroad.

The varied activities of the Society are illustrated by the report of the establishment of American Red Cross relief work in Italy following the unexpected military reverses in the North. This report was cabled to Washington a few weeks ago by Major Murphy, American Red Cross Commissioner to Europe, and says: "Within approximately two weeks after our arrival we had established warehouses and branch warehouses to supply all important points. We were distributing mattresses, sheets, pillows, pillow cases, hospital clothes, blankets, sweaters, socks, shirts, women's and children's clothing, general anæsthetics, sterilizing apparatus, autoclaves, amputation sets, beds, bedding, gauze, absorbent cotton, drugs, and general food stuffs. We were administering soup kitchens on lines of transportation through which refugees are pouring. We had opened shelters for homeless women and children. We had established and enlarged workshops where wives and daughters of soldiers and refugees were working. We had accumulated and were distributing great stores of condensed milk to little children. We had dispatched three of the ablest and most experienced emergency workers in the world on a tour of Italy with 500,000 lire ($100,000) in small bank notes, to give immediate aid where it was needed. We had arranged for refugee colonies of workers to be transported with their tools and equipment, so that as soon as they were located they could become self-supporting. We had forty-six freight carloads of food and supplies on their way from France. We had our first unit of motor ambulances on the road from Paris to Milan with drivers experienced at the French front." In one way or another the Society was already administering relief from fourteen different Italian centers. In helping the Red Cross we help humanity.

Home Service

The splendid service rendered by the Red Cross in the war zone is paralleled at home by its less spectacular but equally important Home Service through which it extends its ministry of practical helpfulness to countless communities in every part of the United States. From the first the Government has sought to prevent the multiplication of dependents at home by calling to the colors only men having no families to support. Married men, however, have volunteered, and in many cases a son has gone who formerly aided in the support of a widowed mother or younger brothers and sisters. There are, therefore, an increasing number of dependent individuals and families that are ill prepared to meet emergencies resulting from accident, illness, or inadequate support. It is through the home-service department of the Red Cross

that aid is extended systematically and promptly in such cases.

The service of the Red Cross in the war zone consists largely in relieving the results of destruction. Its work of rehabilitation in France, Belgium, and Italy and its Home Service in the United States aim to strengthen and improve the welfare conditions of the civilian population. Both lines of service are of the utmost importance and demand the liberal and continued support of the American people. There is urgent need for a largely increased force of trained nurses, relief and home service workers, offering an opportunity for patriotic service to women who are qualified or who are willing to make the necessary preparation and sacrifice.

Armenia's Special Need

Missionaries and consular representatives arriving from Turkey, the Caucasus, and Syria confirm all previous reports regarding the dire need of Armenia and adjacent countries in which the Christian population has been subjected to massacre and deportation by the Turks.

Last autumn the total number of destitute people in Asia Minor, Syria (including Palestine), the Caucasus, and Persia was 2,140,000, including 400,000 orphans. This number has since been increased. These are Christians who had been scheduled for annihilation by the government, but who thus far have been kept alive partly through the charity of their Moslem neighbors, but more largely by means of gifts sent through neutral consuls and missionaries. They are still accessible to help from America.

The cost of living under war conditions averages not less than five dollars per person per month. The Christmas gift to Armenia from American Sunday schools and churches has actually saved many thousands of lives. But this is a work that of necessity must extend through many months and perhaps through years. The Red Cross is giving substantial assistance; but thus far its funds do not permit the taking over of the entire work, which thus is dependent upon special gifts.

The Red and the Blue Triangles

The work of the Red Cross would be incomplete without that of the Christian Associations, with their distinctively Christian ministry to the physical, moral, and religious needs of the men at the front and in the training camps.

It was a young man named Joseph Callan who began Y. M. C. A. army work in France. He had had his first experience with soldiers when as a Y. M. C. A. Secretary in India, he erected a tent for religious meetings, lectures, concerts, and moving pictures, and directed athletic activities at a British camp. So successful was his effort that the army canteen, which had formerly been the gathering place of the men, was unable to continue its business and had to haul away its unsold liquor. The government soon recognized the value of this form of Y. M. C. A. work, assumed the expense, and asked that it be inaugurated in every British camp in India. When the native Indian army was about to sail for France the Y. M. C. A. army department was given permission to open work among the 25,000 men gathered at the port ready for embarkation. It was the first work of the kind ever done among the Indian soldiers, but it proved so successful that the secretaries were asked to accompany the troops on the long sea voyage. Arriving in France the twelve secretaries then obtained permission from the commander in chief to continue their work with these troops. From the camp of the Indian soldiers the work spread to the British and French base and the convalescent camps until to-day it is a recognized asset of the fighting forces of the Allies. Already in each American training camp in France stand the tents or the "huts" with the sign "American Y. M. C. A." The Red Triangle now hangs above more than seven hundred British, French, and American association centers on the western battle front. Hundreds of men, many of them distinguished as preachers, missionaries, and university pro-

fessors, are giving themselves in this effort to serve the spiritual, moral, intellectual, and physical needs of the men. The typical "hut" now being constructed at American Y. M. C. A. centers contains eight rooms, or departments. These include the social hall with tables for games and a counter where tea, coffee, hot chocolate, bread, cake, soap, buttons, etc., may be purchased; the writing room with note paper provided; the reading room with newspapers and a circulating library; lecture and class rooms; and a quiet room where talking and writing are not permitted, but where Bible classes and group prayer meetings are held and where men may come for private prayer and meditation. When it is desired, however, the partitions separating the various rooms may be raised and the whole building becomes a large audience hall accommodating as many as two thousand men.

The need for such centers for the American troops is apparent when we remember that those who compose our army in France are young men from college, from the farm, or from occupations allowing time for out-of-door sports and activities. Here they are shut up in camp through the entire winter with nothing to occupy the long evenings; and frequently the only place of amusement in the village is the drinking hall. Not only has the Y. M. C. A. provided for the comfort and wellbeing of the men while in camp but realizing the special dangers to which they will be subjected when they go on leave, it has equipped for them in the cities of London and Paris attractive homelike quarters comparable to modern clubs. It has also planned resorts in the French Alps where our soldiers may find mental and physical recreation in athletic sports, mountain climbing, etc. In one such resort the Association has taken over the best hotel, making of it a social center for the whole camp. The secretaries will be assisted in this effort by a group of American and Canadian ladies.

Activities similar to those described are being carried on at the training camps in our own country, while the Y. W. C. A. has assisted through its "hostess houses" which are the headquarters at the cantonments for the wives and friends of the soldiers. The Y. W. C. A. is also rendering valuable service to the young women who have in large numbers entered the government employ as secretarial and industrial workers. By providing inexpensive comforts and opportunities for recreation and self-improvement, they have thrown about the girls a wall of protection, and at the same time increased their efficiency. Such patriotic service deserves our active cooperation, as well as our moral and financial support.

The War Work of the Churches

All works of mercy and help are a part of the work of the Christian churches. Their responsibility for activities such as those under the auspices of the Red Cross and the Christian Associations is commensurate with their understanding of the teachings and the example of Jesus, who came "not to be ministered unto but to minister and who gave his life a ransom for many." In a very real sense his teachings and his example are the source of inspiration, the motive power, and the spiritual dynamic of all such activities. More than this, the workers volunteering or drafted for religious and welfare service connected with the war come largely from the ministry and membership of the churches. The Christian associations represent the churches cooperating together in patriotic service. Were the churches of Christ in America united instead of divided into many denominations the organized church itself might be the agency conducting all work for the religious and moral welfare of the young men enlisted in the service of the country.

There is, however, a specific field of service in which no other agency can take the place of the churches acting singly or together, and in which they are fulfilling a most important mission in the present crisis. Thus the number of chaplains for the army and navy has been largely increased. The very best equipped men are

being selected for this important service.

Acting together through the Federal Council of Churches, the churches have made a very careful survey of the moral and religious conditions surrounding the military training camps in the United States. This survey indicated in each case what religious forces are at work both in the camp and in immediate proximity to it. On the basis of this survey the churches have united in strengthening these forces by: the appointment of additional camp pastors; the remodeling and equipping more adequately of existing churches near the cantonments; increasing the working staffs of these churches, and organizing the Christian forces of these communities for united and effective work in behalf of the social and religious welfare of the enlisted men. This work of the churches has received the hearty endorsement and cooperation of the military authorities and of the national government as well as the assistance of the Christian Associations.

Through this united service of the churches the enlisted men from Christian homes have been promptly brought into touch with similar influences and been given an opportunity to relate themselves to the church. To all the enlisted men the church has extended the right-hand of fellowship and has made accessible to them the social and religious influences which only wholesome church life can furnish.

At the same time the churches throughout the country are natural centers for home service activities of the Red Cross and for the food conservation efforts in the local community. It is through the church primarily that the total program of war work for the local community, except in so far as the government itself is in direct control, is made effective. In addition there rests upon the church as upon no other institution the responsibility of safeguarding the social and religious heritage of this generation and of keeping alive the spirit and the hope of Christian progress. This larger task of the churches will be considered in the next chapter.

FOR SPECIAL STUDY

1. Point out some ways in which the Christian spirit is reflected in war work.
2. Mention the main activities of the Red Cross organization in the war zone.
3. What responsibilities are intrusted to the Red Cross at home?
4. What is the community in which you live doing to support the work of the Red Cross?
5. Has Armenia any special claim on American help and generosity? What?
6. Of how much importance is the work of the Red and the Blue Triangles in the war zone?
7. What service is the church rendering in this time of special need?
8. Can you suggest any ways by which the war work of the church might be enlarged?

CHAPTER VIII

SAFEGUARDING CHRISTIAN PROGRESS

The Task of the Churches

"God bless all the churches; and blessed be God, who in this our great trial giveth us the churches." In these words President Lincoln in 1864 expressed his deep personal gratitude for the patriotic services rendered by the Christian churches during the Civil War. In the present even greater crisis that has come upon the American nation, in this new and larger struggle for human freedom which America is waging in common with other democratic peoples, the Christian churches have again responded wholeheartedly and without reserve to the call of God and of country. In the spirit of Christian patriotism they are placing their material resources and the choicest flower of their manhood and womanhood at the disposal of the nation. At the same time they are contributing

their full share to the home service and relief activities which the hour demands.

But patriotism and war work do not exhaust the responsibilities of the churches. The risks the United States has assumed in entering the war are as much of the spirit as they are of worldly possessions and political safety. We are engaged not merely in a military venture but in a spiritual enterprise that demands the maintenance and the strengthening of all the moral and spiritual forces of the country. This is primarily the task of the churches.

Maintaining Christian Institutions

It has been the earnest desire of the American people, often expressed with the fervency of prayer, that the soldiers who represent our nation in the foreign lands to which they are sent shall preserve the ideals and the high purposes with which we entered upon this war. Yet we cannot expect this loyalty of them if we ourselves are lax in our devotion to these ideals. Just here a danger confronts us. Because of the many calls for special activities and special contributions for relief and for war work there may come the temptation to neglect the usual channels of service and of philanthropy.

"It's fine to have the churches take so much interest in the boys who have enlisted," said the father of a boy who wears a khaki uniform. "The pastor of our church prays every Sunday for the boys who have gone out from the church." "And are you there to hear and join in that prayer?" asked the friend to whom he spoke. "No," replied the father, a little embarrassed. "I am not very regular in my attendance at church." But should not that father and all the other members of the family have been regularly at church service? Was there ever a time when it was more important than now that the spiritual life of our people be kept strong and glowing? What contribution can each of us make toward maintaining this life at a high level?

Nor should we be neglectful of the study of the Bible. Usually patriotism is aroused in a nation at war by calling forth feelings of enmity and revenge. Thus far in the present war the American people have been actuated by higher and holier motives. We are fighting not merely in self-defense, though we do fight to defend our rights; but we fight also in defense of rights of others who have suffered more than we, and for the safety of all nations. If we maintain this high purpose, if we preserve poise and faith in God, we must know and in a measure exemplify before the world the principles of our Lord. Let us therefore be diligent in the study of the Word and in prayer for ourselves, for our soldiers and sailors, and for all our people.

A further real danger lies in the temptation to withdraw contributions that we have been accustomed to make toward certain established lines of Christian service in order to give toward war work. Do we realize just what this may involve? Mission schools must be closed if the aid they have heretofore received is withdrawn, hospitals which minister to the poor and unfortunate can no longer be maintained. Christian teachers and preachers who have gathered about them groups of men and women hungry for the bread of life can no longer remain at their posts should the support of the church be withheld. "You missionaries are responsible for the Chinese revolution," said the late President Yuan Shi Kai to a Christian missionary. "Now you must help us through this chaos." "It is not our business to interfere in political matters, sir," responded the missionary. "We endeavor to teach men to live as Christ taught them." "But," said the President, "you teach that God is the Father of all men, and that all men are therefore brothers. Do you not realize to what such teaching leads?" In the face of such a challenge can we justify any retrenchment in our missionary enterprise?

Safeguarding Education

Since America's entrance into the war Mr. P. P. Claxton, United States Commissioner of Education, has in successive special bulletins appealed to Mothers' Clubs,

to Parent-Teachers' Associations, to Labor Unions, and to the Christian churches to assist the Government in maintaining our system of public education at its full measure of efficiency during the war. "While the war continues," says Mr. Claxton, "there will be many unusual temptations for parents and guardians of children to keep their children out of school, and there will be many difficulties in the way of maintaining schools at their full measure of efficiency. On the other hand, it is of the very greatest importance that the efficiency of the schools shall be maintained in every way and that there shall be no falling off in attendance. This is necessary both for the present defense of the country and for its welfare and safety when the war is over. While we are fighting for the maintenance of democracy we must do everything to make the democracy strong and efficient."

Trustworthy reports from Great Britain and France register the rapid increase of juvenile delinquency in these countries since the war began. Nothing can prevent a similar development in America except the intelligent and prompt cooperation of social and religious agencies with parents and school authorities in a determined effort to counteract the disintegrating influences resulting from the war and which are directly responsible for the partial failure of parental and social discipline with children.

Juvenile delinquency arises partly from neglect of the children or too great indulgence due to the broken home circles from which father or older brother has departed, from increased burdens and longer hours of toil to which parents may be subjected, and from the brutalizing influence of war-talk that is not chastened by the spirit of Christian idealism so fundamental to America's whole participation in the war. The churches can help materially in this matter by exercising a benevolent pastoral oversight over all the children within the bounds of the community and by aiding the home in maintaining its discipline and its restraining and guiding influence over children. It can aid further by increasing its social and religious ministration to childhood and youth by providing wholesome recreation and opportunity for profitable free-time activities under proper supervision.

Among young people, especially among boys of high school and early college ages, one may expect to find an increasing restiveness and desire to leave school and prematurely enter some branch of national service. This desire is for the most part prompted by a fine spirit of patriotism which should be recognized, encouraged and directed into more immediately useful channels. The necessity of adequate preparation and the opportunity and responsibility for greater service through trained leadership should be plain to all who are privileged to secure a high school and college education. From France, which in every way has already suffered more than America can possibly suffer by reason of the war, comes this message to the schools and colleges of America. "Do not let the needs of the hour, however heavily they fall upon the men and the women of to-day, permit neglect of the defenses of to-morrow."

Preparing for Christian Leadership

The immediate tasks of national service, war relief and home industry of necessity preempt much time and energy of the Christian forces of the nation. To the demands made upon us by the home, the neighborhood and the State we shall continue to respond, gladly placing our best and if need be our all upon the altar of human freedom. But even as we gird ourselves for the immediate task—and it may be for the immediate sacrifice—even as we enter into the fellowship of suffering with our brothers in Europe, it behooves us constantly to be looking forward to the larger service that the forces of Christianity will be called upon to render in the period of reorganization and reconstruction that must follow the titanic struggle and world upheaval now in progress. We believe that out of this maelstrom of human conflict and passion will be born a new world-

brotherhood and world-democracy. If this democracy is to be worth achieving and worth preserving, it must be rooted and grounded in the teachings of Jesus. The realization of this hope demands a world-wide program of Christian advance challenging the wisdom and the statesmanship of a united Christianity.

It will be necessary to train a sufficient number of Christian teachers and leaders to guide the forces of progress and of freedom that shall determine the character of the new world order. In the present war the officers thus far required to train and lead the troops number millions. How many leaders will be needed to achieve the peaceful conquest of the world for Christ? The number will not be less than for the military requirements of the war. These potential leaders of the immediate future are the boys and girls and young people who are to-day in our homes, our schools, our churches. Can they be made to understand the opportunity and the task that is before them? Will they respond? In the early days of the Student Volunteer Movement it was estimated that 20,000 college-trained men and women would be needed to invest a life time before it would be possible to bring the claims of the Christian religion to the attention of the whole world. What if a million of the high school and college students of to-day were to consecrate their lives to the work of Christian teaching and to Christian leadership in the world's industry, commerce, science, and education? The possibilities and the issues at stake measure the present responsibility of the young people of to-day for making the necessary preparation. They measure also the duty of the Christian churches in regard to the nurture and training of the present generation.

Extending the Rule of Christ

The world to-day is a shaken world whose political, social, and religious foundations are rapidly shifting. It is a world heavily burdened with debt. The annual interest on the combined debts of the warring nations already exceeds the normal annual income of these nations in time of peace. And these debts are still increasing to be shouldered after the war by impoverished peoples and their posterity for several generations. It is a world bowed in suffering and in sorrow with scarcely an unbroken home circle in any of a dozen nations, and yet a world revealing unexpected strength of endurance, power of recuperation, and marvelous new capacities unrealized and undreamt of before. And it is a world in revolution against every form of autocratic rule and power, teachable, inquiring, and responsive, waiting for leadership, with its face set toward the sunrise of a new day of hope and opportunity.

Such a world demands an educated Christian leadership if the rule of Christ and the practice of Christian brotherhood are to be extended to the ends of the earth. There is need for Christian leadership and for Christian education at our very doors, in our strife-ridden sister republic, Mexico, as well as in other Latin countries to the south; for here to-day a fine spirit of democracy is shaking off the fetters of a decadent and benighted religious autocracy and reaching out for the higher moral and spiritual standards of democratic Christianity. Africa, too, needs Christian leadership if Mohammedanism is not to succeed in firmly establishing its rule there within a generation. And the lands of the far Orient, now plastic after centuries of closed doors and unchanging forms, extend a welcome to Christian leaders willing to aid in the work of modernization and democratization in which these lands are now engaged. And in the days of reconstruction that must follow the war, there will be need for trained Christian leadership in Europe, for Russia, France, Italy, the Balkan states, and even the Central Empires seem to be shot through with a hunger for a new and higher form of life and human government.

"Old things," says John R. Mott, "are passing away. All things may become new; not as a result of magic, not because of chance, not because of the war, but because throughout the Christian churches

there shall be sufficient leadership to take hold of these nations . . . to lead them out into the new and better age."

FOR SPECIAL STUDY

1. Does the coming of war increase or decrease the work of the churches and other moral institutions at home?

2. Is it right to put increased effort and money into our educational work at a time when money is so urgently needed for military work?

3. Should boys and girls stay a longer or a shorter time in school under the present conditions than they ordinarily would?

4. Point out some ways in which we can now prepare for service after the war.

5. Are there any special opportunities and obligations for missionary work at this time?

CHAPTER IX

THE WORLD IN THE MAKING

Looking Forward

One of the great services rendered by Professor Henri Bergson's brilliant book "Creative Evolution" was the reminder which it brought to people everywhere that the world is not finished. It is still in the making. The vital forces are not exhausted. They have infinite resiliency and energy, and they are to express themselves in a thousand wonderful ways. There is still the push of a great initiative. There is still promise of creative activity. With the power of eternal youth life itself goes about its ever new, ever transforming task. We are not asked to attend the funeral of the world. We are at the birth of greater days. The world is yet in the making.

In the midst of the confusion and tragedies of world-wide war, we are to keep our poise and our perspective by remembering that all this destruction is on the way to construction, that all this devastation is a prelude to the upbuilding of a greater and nobler world.

Alfred Eugene Casalis, that young French soldier and Christian, whose letters have kept the pure fires burning in many a heart, a short time before he was killed in battle, wrote: "More and more in the face of those who have struggled and who are dead, in the presence of the immense effort which has been made, I think of the France which is to come, of the divine France which must be. I could not fight if I did not hope in the birth of that France for which it will have been worth while to kill and to be killed." And again still nearer the time of his death he wrote, "I have confidence that our cause is just and good, and that we have the right on our side. But it is necessary that this war should be fruitful, and that from all these deaths a new life should spring forth for humanity."

This idea which was the inspiration of the chivalrous French soldier must glow before us all. It must be light in the eyes of the fathers and mothers who send the boys forth. It must be in the hearts of the fighting men who gird themselves for the stern and terrible task. It must be in the minds and it must control the wills of the statesmen who shape the policies which will establish the life of the world in its relationships after the war is over.

The Hope That Gives Power

Now let us survey this golden vision of the coming world which is to arouse our devotion and to command our complete loyalty. Like the New Jerusalem in the book of Revelation it is to be brought down out of Heaven, it is to be taken from the realm of the invisible ideal and made tangible and concrete and real. And the men and women alive in the world, pushed by the compulsion of God's active presence, are to do this great thing. For God himself is the source of those vital energies which are to be dominant in the making of the world. Pressing through the will of the people as expressed in the electorate, mov-

ing through the policies sought by statesmen, rising from the agony of fields of battle, these ideals of the necessities of the new day are taking possession of the world. What do they involve and what will be the characteristics of the world which is in the making?

A New Unity

In the first place it will be *one* world. The strange and lonely isolations which separate men and nations are all the while being broken down more completely. Practical science has already done much to produce this unity. If time and space have not been abolished, their significance has been greatly decreased. It will never be possible for men to be so far from each other again. Dr. Fosdick in that earnest, friendly, human book, "The Challenge of the Present Crisis," tells of a message which left Oyster Bay and traveled all around the world and back to Oyster Bay again in a few minutes. The tick of the instrument which sent out the message had scarcely ceased when the tick of the instrument bearing it back from its long, far journey began to sound. It was a symbol of the day when you cannot separate one group more than a few minutes from another in all the world.

The war itself is deepening this sense of unity and oneness, for more and more the war is assuming the form of a world-wide organization to defeat the remorseless and brutal plans of one nation, whose ambition has made it mad. Nine-tenths of the people of the world are united in the vast endeavor to save the tottering world from ruin. The necessities of the war make this union of the allied forces constantly more real, more definite and more effective in its organization. The world will not fall apart into the old separateness again. Knit together for war it will remain united for the large and productive purposes of peace. This does not mean the doing away with nations. It does mean that in many far-reaching matters the nations will function in the world-wide solidarity of a powerful federation. Cross purposes are too expensive. An organized cooperation will bring about the largest good to each individual nation. The efficiency in destruction for which the allies have joined will lead to an efficiency in construction in a larger group of allies which will include all the nations of the world. So the world will become one world in a sense unknown before.

The Triumph of Democracy

But that unity will not be built about the hard and remorseless will of one autocratic power. It will be built about the will to unity of all the peoples of the world. The ancient empires had autocratic unity. The Middle Ages dreamed of unity but did not achieve it. The modern world has had nationality without unity. Germany has dreamed of restoring unity by bending the will of the peoples under its powerful yoke. But the world has moved too far for that. It will have unity. But it will keep democracy. Its unity will be the expression of the popular will. It will not be the defeat of the popular will.

In the second place the new world will be an orderly world. In the last few years the hard won sanctions of international orderliness have been contemptuously thrust aside by a power whose only standard was effectiveness and whose only principle was success. It has been a strange world in which the pacifists were crying for peace at any price, and the German Empire was crying for success at any price. And by the cruel irony of fate the pacifists were playing right into the hands of the Germans. There was a time of confusion. There was a time of bewilderment. But after all the issue only needed to be stated clearly and honestly and without the evasion of deft verbal shifting of meanings, and the situation became clear.

The conscience of the world unhesitatingly condemned the success-at-any-price program. And the sanity of the world condemned the peace-at-any-price propaganda. The great sanctions of international orderliness must be preserved. They must be preserved if men have to fight for them.

They are more valuable than life. They are more valuable than comfort. They are more profoundly necessary to the welfare of the race than any peace which can be secured without them. And they will be conserved in that world-structure which follows the war. The seas will be made safe highways. The skies will carry argosies for the unhindered and peaceful pursuits of trade. The law of international relationships will be accepted as binding upon all mankind.. It will prevent strong nations from exploiting weak nations. It will give the emerging races the benefit of the experience of the achieving races without making them their slaves. It will be a structure where liberty is secured by law, and where freedom is built upon foundations of solid and immovable strength.

When the French Mission was received in New York City in the Spring of 1917 across Washington Arch at the foot of Fifth Avenue were hung the words of President Wilson, "The World must be made safe for Democracy." Then as now they were summoning and gripping words. Then as now they caused the heart to beat faster, and the eager blood to mantle the cheek. They were true words. And they crystallized into a phrase the quality of a nation's purpose. These very words may be combined in another way which expresses a far-reaching and tremendously significant truth in respect of the world in the process of making. And this is the third thing we want to say about this new structure. *The world must be democratic in order to be safe.* Therefore the world in the process of making is to be a democratic world.

An autocracy always has the seed of decay in it. The very processes by which it lives will bring about its ultimate extinction. Had the deep laid plot of the Kaiser been successful, had all the world been forced to bend the knee to the steel structure of Prussian organization, had the voices of liberty and the exponents of liberty been crushed with a power as successful as it has proved itself to be remorseless, that would not have been the last chapter. It would have been the first chapter. And some later historian would have written the tale of the decay and disintegration of the Prussian Empire. Only liberty is constructive. Only freedom has the seed of life in it. Only a government based upon enlightened and controlling public opinion possesses secrets of vital renewal from age to age. An autocracy is superficially successful while decay is eating away at its heart. Democracy on the surface is often restless and there is much froth and stress. But the heart of it is sound. And it is perpetually setting free forces which make for its enlargement, its improvement, and its perpetuity.

Democracy in Government

The world in the making will be a political democracy. It will be a federation of nations where every nation builds its fabric upon the will of the people. This does not mean that every nation will have the same form of expressing its political freedom. If a nation wishes to retain a man who wears the title of king, as a pleasant and interesting and symbolically significant expression of the unity of the state, there is no particular objection to this so long as he has no power to prevent the execution of the popular will. It is the essence of political democracy which counts. And in that regard England is in some respects now more completely a democracy than the United States.

If a nation wishes to have a president lifted above party clamor, the type and symbol of the stately solemn sanctions of national unity, and a premier to be the party leader, and to put the principles of the victorious party into practice, as in France, there is no particular objection to this, so long as the will of the people is kept clearly and emphatically in command.

If a nation wishes the president to be himself the responsible party leader as well as the symbol of the nation's authority, as in the United States, he may have a task of tremendous difficulty. But if that means a leadership for which the people will hold him solemnly responsible and for which

he must answer to the people, it may be a part of a truly functioning democracy. The essential matter is this. The governments of the future will not exist to thwart the popular will. They will not exist to crush the people.

They will not exist to evade the people.

They will not exist to deceive the people.

They will not exist to exploit the people.

They will be the servants of the people, bowing in complete submission to the people's will.

Provision for Stability

To be sure we must make a distinction between the people's will and the people's mood. Governments must be saved from sudden gusts of popular passion. Methods must be found by which there is time for sober second thought. The conviction of the people must be expressed in legislation and in all the governmental activity. But the people must find methods by which they shall be saved from the whims of the passing hour. The democracy of the future will not be a weather-cock changing with every turn of the wind. It will be the solid and strong expression of the mature sense of the people and the popular mind will attain the self-control which is glad to have its government stable rather than volatile and undependable; steady and surefooted rather than rapid-climbing and careless. Democracy is the reign of the people's second thought.

A New Industrial World

Then the world in the making will be an industrial democracy. We will never go back to the old ineffective haphazard days of industrial hit-or-miss again. Developments in our own country have illustrated how necessary it has become for the country to organize industrially in order to win in the great military campaign. The control of food, the control of fuel, and the control of transportation have become imperative for the prosecution of a successful war. The effective organization of those of the nation's resources which are vitally connected with life and health will be seen to be imperative for the maintenance of a successful peace. We cannot afford such devastating lack of organization as permits little children to go hungry and poorly clad and without fair and genuine opportunities. We cannot afford such devastating lack of organization as permits unsanitary conditions and a type of life which is suicidal to itself and a danger to the whole community. We will never go back to the unorganized days again. The industry of the country will effect an organization which places the necessities of life and health under an administration for the common good. This does not mean that we will become socialists. It does not mean that we will make so subtly articulated a world that individual initiative and brilliant individual achievement and success will become impossible. There will always be industrial mountains to climb. There will always be industrial heights to scale. But the great realm of fascinating individual adventure will be kept outside the region of food and clothing and the fundamental necessities of life. These things will be organized under effective supervision for the whole people through the legislative action of the whole people.

There will be private property. There will be every encouragement for individual enterprise. But the nation itself will see to it that the fundamental necessities of life are not made subject to industrial and commercial adventure.

Provision for Public Safety

In order to secure the common good this industrial organization must be supplemented by certain measures which save the race from physical and ethical disintegration. All scientific students of life will recognize that democracy is not affronted by a refusal to allow a man to keep a smallpox patient where he endangers the health of the community. Democracy does not mean the selfish right to disintegrate the race. And no full functioning of the body of national life is possible without the exercise of the people's will to abolish those things which tear apart the fiber of human

life. The Harrison drug legislation is an illustration of a measure which will save the nation from untold loss of that fiber out of which the stuff of functioning democracy is made. A dope fiend is not a good man upon whose shoulders to rest the governmental fabric. The legislation which will abolish the traffic in intoxicating drinks will be another step on the way of making possible an efficient democracy. A drunkard is the contradiction of the essential meaning of good citizenship. The traffic which creates him must be abolished. The people have a right to will out of existence that which threatens the very life of the body politic.

The freedom to poison the national life is the contradictive of the spirit essential to the new age. The freedom to crush the forces which threaten national character is as essential to the future of the world as the freedom to crush that military autocracy which would subvert the character of the world.

The Best for Each and All

Then the organization of the new world will be an organization which keeps two ends in view. It will all the while be working for the best good of the largest number. It will all the while be working for the fullest life for every individual man. It will be organization to develop personality. It will not be organization to crush personality.

So it will come to pass that a fresh strong world emerges. It will have the unity and the orderliness of observance of law. It will be a political democracy basing all its activities upon the will of the people organized into separate nations, but federated for the securing of the great ends of international safety and justice. It will be an industrial democracy organized for the development of the life of all. This organization will bring the most far-reaching benefits to all. And it will bring them in such a fashion as to develop the individual and encourage initiative and enterprise over all the world. The war is helping to prepare the way for this new organization of the world. Men of good will the world over must bring it to pass.

FOR SPECIAL STUDY

1. What justification have we for looking forward to better things after the war?
2. Indicate some ways in which the world is becoming more thoroughly one than it was before.
3. State your reasons for holding that the world must become democratic.
4. State in its simplest terms your understanding of the meaning of the word democracy.
5. In what ways can democracy be kept from being unsteady and unreliable?
6. What effects do you think the war will have on the world of industry?
7. What are some things that must be done after the war to secure the fullest life for every individual?

CHAPTER X

THE WAR AGAINST WAR

The Evil of War

A brilliant pacifist was once making an address before a great audience. He had wonderful resources of swinging graphic utterance, and his swiftly turned phrases gleamed and glittered and then penetrated the minds of his hearers with swift power. Now he was summing up his argument:

"War," he said, "is worse than any of the things men ever fight about. You cannot afford to make men beasts for the sake of any cause. The horrors of the best war are more terrible than the horrors of the worst peace. War is always a process of reasoning in a circle on a grand scale. Wars never accomplish anything. Men fight until they are exhausted and then they fight again. When they are utterly

weary reason comes in and gets some things settled. It might as well have done the same without the fighting. War takes fine young men and turns them into brutes. It spreads moral devastation over the world. It cuts the nerve of freedom and makes men so accustomed to submit to authority that they are incapable of thinking for themselves. It is the eternal ally of tyranny. It is the eternal foe of liberty. Civilization's most dangerous enemy is that frightful, all devouring monster, WAR."

The speaker sat down amid a burst of cheers. He seemed to have swept the whole audience on the tide of his impetuous powerfully phrased eloquence.

An open discussion was to follow the address. In the moment of quiet after the applause a solidly built man, with a firm strong face and eyes which gleamed with a steady deep light, was seen moving toward the platform. A low sound ran through the audience as a name was carried from lip to lip which stood for so much distinction and genuine character that its bearer was sure of a hearing anywhere.

"Mr. Chairman," spoke a voice of clear and far carrying power. A hearty recognition followed, and the audience bent forward to see what words would come from a man whose voice was known in the whole city as a vehicle for clear thinking and for poised yet passionate utterance. He was standing well to the front of the platform now and his very form seemed alive with controlled power.

"We have listened to-night to a remarkable utterance," he began. "Only a mind of extraordinary deftness and energy, only a tongue of brilliant velocity could have captured us as we have been captured to-night. The opponent of swords has wielded a bright flashing weapon to-night, and I have no doubt that many of us feel that he has done deadly execution."

He paused a moment and the audience, scenting the quality of battle in his speech, bent more eagerly forward. He went on:

"Of course in such a matter we must appeal to history. Rhetoric must submit to the hard test of facts. Glowing generalizations must meet and face the experience of the human race and stand or fall before the bar of that experience. What are the facts?

More Terrible Than War

"Civilization has been paid for not in cash but in blood. When the dawning vision of order controlled a stronger hand than that wielded by primitive barbarity, the first victory of law was won and government began. Throughout history government has been the scientific application of force for the restraining of lawlessness. Century after century it has been active force. Sometimes it has been potential force. But force there has always been at the basis of the achieved orderliness of the world.

"There has been only one way to build up nations. That has been by an application of force stronger than anarchy. Every fair flower of civilization blooms because age after age men have been willing to fight, and age after age men have been willing to die.

"And government once made effective, it has continued to be safe from foes without and foes within only because it had ample resources of force at its command. In the two centuries of Roman peace, beyond the river walls of the Danube and the Rhine there was always a great human wall. Babies were born in peace. Women went about their work in safety; the whole structure of civilization was built into more splendid form because of the great human wall which stood between orderly life and the deluge. When the human wall grew weak in the latter part of the fourth and the fifth centuries, the barbarians broke through and the dark ages followed.

"Then Christianity began to organize the world into some semblance of order. And in the seventh and eighth centuries Mohammedan soldiers full of fierce valor burst upon the world.

"What if Constantinople had not resisted? What if Charles Martel had not withstood Mohammedan soldiers at the battle of Tours in 732 A. D.? In that case

you might be reading the Koran to-day. In that case there might be harems in our city instead of Christian homes!

"When once and again the Turks burst upon Europe, was it an idle thing that Europe effectively resisted? Was it a meaningless event when the Invincible Armada, the messenger of a dangerous type of civilization, hot with ambition to rule the world, was defeated by the sailors of Elizabeth? Was it an idle thing when allied nations resisted the ambition of Louis XIV at the point of the sword? Was it a meaningless thing when England kept up the long resistance to Napoleon until finally it placed him in Saint Helena? Was it an idle thing when our own forefathers of '76 resisted English oppression and carved this Republic with their swords? Was it an idle thing when the unity of the nation was saved in the sixties, by men who cared more for the perpetuity of the Union than for their own lives? Is modern civilization worth so little, is our own nation of such small significance, that we may cast them idly aside? In truth nothing which we value, nothing which we prize, comes to us without the mark of the blood of those who died that we might possess it. War is a terrible thing. But a more terrible thing is the attitude of the man who prizes life more than the things which give life value."

The United States has had some hesitation about the whole matter of the use of force. There has been a good deal of sentimental and deftly manipulated thinking which has refused to face the harder and sterner facts of life. But in nineteen eighteen, confronted by a power which would tear the heart out of civilization itself, America has left the realm of comfortable academic discussion and has seen that there are times when the only thing a self-respecting nation can do is to fight.

Different Kinds of War

This does not mean that we want war, or love it, or refuse to face its terrible and cruel aspects. It does mean that we do not want peace without the victory of righteousness. It does mean that we do not put peace above the whole fabric of civilization, and above the retaining of liberty in the world.

There is a legitimate war against war. There is a legitimate goal of world peace. And they deserve our careful, and sympathetic, and understanding consideration.

As men develop in character and as nations come to understand the significance of the principles upon which all orderly life is built certain types of war become increasingly impossible. Piracy is crushed beneath the weight of a public opinion which is backed by a greater force than can be brought to the support of plundering. Idle wars, careless wars, wars of crass and cruel exploitation become rarer and rarer, because the forces at the disposal of order are greater than the forces at the disposal of disorder. There comes to be a body of opinion backed by the weight of nations strong enough to enforce their will against such types of peace breaking. And so because strong nations demand that the old lawlessness upon land and sea shall stop, it is discontinued. But we need to see quite clearly that this continued series of victories in the war against war is itself the gift not merely of a noble idealism, but of a noble idealism backed by force.

There are plenty of people in the world to-day who would like to be pirates! There are plenty of people in the world to-day ready for any sort of atrocity which has ever been committed in the world. The only way to be safe from the emerging barbarity of this group is to be stronger than they are. The only way to keep the world safe in spite of them is to make them afraid.

The moment we begin to trust in the practical invincibility of the friendly smile, we discover that this generous friendliness is only potent when it is backed by power. There is always enough malignant evil in the world to disturb the peace of the world, unless it is afraid.

Here we come to the heart of the whole matter. A sheltered academic mind, which has never confronted hard and ugly selfish-

ness unrestrained by any hesitations, may easily indulge in a tender and gracious belief that all you have to do in the presence of evil is to stretch out friendly hands. If the task proves difficult just keep being friendly. There is no power in the world which could resist an organized and perpetual friendliness.

All this sounds delightfully high minded. But when put in practice it suffers swift disillusionment. There is nothing which delights malignant evil more than the soft and tender sentiment which trusts its inherent nobility. Only a man unspeakably blind can be confused continually by a view which is built upon a fundamental misapprehension as to the facts of human life. An able and earnest pacifist entered the lists in a struggle with commercialized vice in one of our great cities. He came out with his pacifism shattered and lying in fragments at his feet. He had found that there are some remorseless and relentless things in the world which can be dealt with in only one way. You must crush them. They will scorn your tenderness. They will laugh at your friendly smiles. They will exploit your weakness. To be safe you must be strong. And you must be strong enough to make them afraid.

This does not mean that you must be using force all the while. But it means that you must be able to use it and the malignant foe you are opposing must know that you are ready to meet him, and that you are stronger than he. A policeman does not always have to be using his big stick. But he does need to be a powerful fellow. And he does need to have the big stick ready to use.

Every step in the war against war has been taken through the making the forces of evil afraid to fight. And the ultimate peace will come about when the organized forces of good will are so strong, and so entirely ready for the fray, that the forces of ill-will simply will not dare to attack them.

The Path to Peace

There is one path to ultimate peace. There is one method for the bringing in of a day when our splendid boys will not be left lying in untimely graves on strange far-off battle fields. There is one process by which we can prevent the recurrence of such a wild and brutal tragedy as that which is now drawing blood from the heart of the world. That is not by listening to words of idle sentiment. That is not by accepting a premature peace which contains the hidden seeds of even more terrible wars. That is not by an unsophisticated gentleness which offers the tempting ripe fruit of our civilization to the lawless powers which are only too ready to seize upon it.

Two things are involved in the coming world peace. One is the thorough and effective defeat of Germany. Not the disruption of Germany, not the taking from Germany of anything necessary to a true and noble and a self-respecting life. But such a military defeat of the forces of the German autocracy as shall end once and for all the dream of a world crushed under the heel of the Teuton. A malignant growth has come to be within the organism of Germany. That malignant growth threatens every good thing in Germany itself and it threatens every good thing in the life of the world. Because we love humanity, because we love Germany, the surgical operation must be performed, and that malignant growth must be taken out whatever the cost. There is no possible permanent peace, there is no possible security for the world, until this is accomplished.

A League of Nations

Then the nations of the world must be organized into a federation for the perpetuation of that hard won peace which is to come. The nations must organize in such obvious, potent and effective and mobilized strength that no power will be able to oppose them. The league to enforce peace is the only hope for the peace of the world. When it is known that the breaker of the peace must meet the blazing cannons of a prepared and organized world then war will vanish from the earth.

There will still be people who would like to fight. There will still be nations which would like to fight. There may even be groups of nations which would like to fight. But they will be afraid. The risks will be too great. And so the organized good will of the world can hold the malignant evil of the world in check.

All this will be assisted by building a world wide sentiment in its favor. All this will rest upon that inner good will which Christianity is putting into untold multitudes of human hearts. All this will be the triumph of a shining idealism which is ready to go to great lengths to save the world from war. But this fine and gracious enthusiasm, this gracious and lovely idealism will be able to point to definite facts as well as to beautiful sentiments. It will be supported by a force which no folly will be wild enough to oppose. It will federate the armies and the navies of the world for the prevention of war.

Within this wall of world wide strength, mobilized to maintain the peace, civilization will flourish. Now friendly smiles may do their work. Now the gospel of the outstretched hand may be brought to men. Love may go forth to minister in a thousand friendly ways. In the world of order, the world-fortress of international strength may come to have vines hanging all over it, and beautiful and fragrant flowers may bloom perpetually upon its towers. It may become a thing of beauty and a joy forever. But underneath the beauty, back of the tenderness, will be a mighty strength which the hosts of evil will so deeply fear that they will not break the peace of the world. God himself would not be safe if he were not stronger than the worst evil which the world can produce.

FOR SPECIAL STUDY

1. Make a list of the evils that come with war.
2. Mention some of the really valuable things that have been won by force of arms.
3. What was there to prevent the accomplishment of these ends by means other than war?
4. Is war always the same or are there different kinds of war?
5. What prospect do you see for the coming of permanent world peace?
6. What are some of the things that must be done before world peace is obtained?
7. What part will Christianity have in the establishment of permanent peace?

CHAPTER XI

THE FIGHT WHICH IS WORTHY THE GOAL

How Shall We Fight?

The football season was over in a certain college. The Christmas holidays had come and gone. The boys were on their way back to school. The captain of the team met one of the ends fifty miles from the college town and the two rode together talking of a score of things of common interest. Once and again the captain noticed a curiously sober expression on the face of his friend. At last he said, "Come along, old fellow, and tell me what's the matter. Your face looks solemn even when you laugh."

There was a moment of silence, then the other replied, "It's Thornton. By the most curious turn of events I have come across indisputable evidence that he fouled in that game with Coburn College where the championship was at stake. And what he did enabled us to win the game." The face of the captain turned white. "But didn't anybody see him?" he asked, "and why didn't somebody raise a howl? Besides, how can you possibly know what nobody else knows?" The end replied quietly, "It's this way. Of course Thornton wouldn't tell any of us. But he lives in the city near my home. Well, one night last week I was sitting in an alcove in a little restaurant there. I heard Thornton's voice right around the corner where he hadn't

seen me. I was about to speak when something held me back. Thornton was with a queer looking pal of his. He had been drinking, and he was boasting of how he put it over on the Coburn men and all of us."

The captain and the end talked over the details of the matter with much fullness. Then the captain said, "Well, that spoils the game and the season. What's the use of winning if you haven't played fair?"

The larger issues of life involve the same moral principles and make the same demands as the world of sport. There is more involved than playing. There is more involved than winning. It is necessary to play fair. The fight must be worthy of the goal.

In this chapter we are to consider that manner of waging war which is worthy of a great cause. A number of groups are concerned in this matter. Let us think of them one by one.

Public Opinion

In the first place there is the relation of the general public to the war which is being waged. In a country with over a hundred million inhabitants only a few millions will actually be engaged in fighting even if the war is a long one. But the ninety or ninety-five or ninety-eight millions who do no fighting will be profoundly related to the waging of the war. What they think about it, what they say about it, and what they do about it will influence most effectively the fashion in which the war is carried on. There is a type of mind found here and there in America which seems to have what almost amounts to a genius for losing sight of the essential and emphasizing the incidental. The matters of outstanding importance are forgotten while petty matters are discussed with much energy and heat. This type of mind gets in the way of an efficient carrying on of the great project. And when it becomes a mind which loses sight of the big purpose of the war and delights to find things to criticize it becomes a positive menace. There should be honest criticism. There should be a facing of disagreeable facts. But the critic should be a man in deep and understanding harmony with the purpose of the nation in the conflict, and the criticism should always be in the light of a fair consideration of the difficulties which are being faced by those who are directly concerned with the carrying on of the war. The man who is passively loyal, but has no enthusiasm, the man who stands by his country, but takes particular pride in letting us know how badly things are going, is a man who is really making the war a harder war to win. There will be disillusioning experiences for the nation before the conflict is over, there will be stern, strong words of criticism which must be nobly spoken. But they must come from lips whose loyalty is unquestioned, and they must be uttered in an enthusiastic devotion to the great cause which is evident to all.

If we lose our vision, if we lose our noble passion, if we lose our sense of the great thing which is to be done for humanity, the conduct of the war will eventually be lowered by the nation's lack of moral and spiritual enthusiasm. The nation must keep its soul alive if the war is to be kept noble.

Real Service

A large group of people is connected with the supplying of the material resources of the war. They are not apart from the conflict. They are a part of the conflict. And the fashion in which they do their work is an important and influential element in the way in which the war is waged. Since our entrance into the war two kinds of men have gone to the nation's Capital. We cannot speak too highly of those specially equipped men of affairs who at great personal sacrifice have given their service to the nation in this hour of crisis. Many of them are paying for their loyalty in what is practically a large cash payment. They are suffering definite and substantial loss in a financial way in order that they may serve the country. Brain power of every sort, from the administrative and organizing ability of big business men to the spe-

cialized gifts of university leaders, has been offered in splendid loyalty to the nation and has already made itself felt in far reaching fashion. This is one of the noblest aspects of the work connected with the waging of the war.

But another class of men have gone to Washington. They are the vultures. They are the men who would capitalize the nation's needs for their personal ends. They are the men for whom profit is always a bigger word than patriotism. Shrewd, keen, endlessly skillful, they would use the whole terrible conflict with an eye upon its possible cash value for them. Their activities represent one of the most ignoble aspects of the conduct of the war. They must be watched. They must be scrutinized. Their sharp bargains must be given the most remorseless publicity. They must be placed in the light for the scorn of all true minded men and women. The alert and watchful indignation of the nation must eliminate them and their activities from the great struggle.

Not only the makers of contracts, but all those involved in the work connected with preparing and transporting the material resources of the war, are real elements in the conflict. If they do their work with a constant sense of solemn national service, if they keep their vision of the meaning of the strife, each one will be making a personal contribution to the noble carrying on of the war.

Then there are those leaders who have to do with the training of the men in the camps, with their service at the front, with the strategy, the tactics, and all the vast activities of the war. They are men in authority. Many of them are men in high authority. And they are not forgetting that they are officers in a republic and not in an absolute monarchy. They are not forgetting that they are the skilled representatives of the people in the doing of a great and hazardous piece of work. They remember that there is a great moral purpose in the life of America which they must duly and responsibly represent. Men in places of great power, they are yet the servants of the Republic, and it is the will of the Republic that character as well as efficiency shall receive consideration in this conflict.

More Important Than Victory

The Teutonic theory is that only one thing is involved. That is the winning of the war. Any sort of frightfulness is justified if it can be made part of the great machine of military efficiency. One need not write the tale of the rape of Belgium, the sinking of the Lusitania, the crucifixion of Canadian soldiers, the violation of homes and all the shameless tale of treachery to point the moral of this theory of war. Already we have learned that there are some things an English officer will not command. There are some things a French officer will not command. There are some things an American officer will not command. We want to win the war. We are going to win the war. But we are not going to win it by sacrificing the very ideals for which we are fighting. We are not going to win it by being false to the very principles which we are trying to enthrone in the world. Because of their own character and because of the character of the nation which they represent our officers will conduct this war in a fashion in which efficiency is divorced from "frightfulness."

Of course this does not mean that the war is to be a gentle, sentimental affair. The business of killing so many of the men who are trying to wreck the world that those who remain will feel a complete collapse in their confidence, and will be brought to unqualified surrender, is a stern and terrible task. But it does not involve the violation of women, and brutal cruelty to little children. It does not involve a casting aside of everything that makes a man a man. Our officers are sent to do deadly execution in a terrible strife. And they will remain men of character while they do their work, men of whose selfcontrol as well as of whose efficiency we will have cause to be proud.

Men That Are Strong

Now we come to the basic factors in the

whole matter of fighting. These are the soldiers themselves—the great mass of fighting men whom the nation is sending forth to cleanse the Augean stables of the world. If the fight is to be kept worthy of the goal, the fighting men must represent in their own lives the thing for which they are fighting.

A fine Young Men's Christian Association secretary in one of the camps was one day talking to a group of seriously interested soldiers. "It would be a sad thing," he said, "if a soldier who helped to make the world safe for democracy should come out of the war a moral wreck himself."

This is the high and splendid thing we ask of the boys who wear the khaki, that they be themselves a worthy expression of the cause for which they are fighting.

The life in the great camps and cantonments has already made clear a number of things. The men are getting to be in superb physical condition. Their training is making their bodies fitter instruments for effective living than they have ever been before. The discipline is giving them instincts for order and obedience and telling effort, which promise well for the days of the war and for the days of peace which will follow. Untold multitudes of Sammies are learning a definition of unselfishness which is transforming their lives. They are thinking of their comrades in arms and less and less of themselves. They have learned to smile when they do not feel like smiling, and to jest when they do not feel like jesting. They have developed a capacity for hearty and loyal comradeship which is giving their lives a new fine richness. They are having the sources of courage deep in their lives fed in such fashion that they are being prepared to meet the hard demand of the sternest day. We will not have reason to blush for our boys when they go "over the top."

The Soldier's Problems

But the soldier's life is bringing problems as well as solutions. It is bringing temptations as well as helpful influences to these young fighting men. It is not saying too much to declare that the methods being used to encourage and develop cleanness of life among the soldiers are superior to those ever applied to any other army. The Young Men's Christian Association huts ministering to every conceivable need and standing a perpetual witness to the meaning of a clean and self-controlled Christian life, are among the great resources of the nation in this war. The red-blooded, clean-mouthed and clean-lived secretaries with their fine and understanding comradeship, will render in the armies a service for which the whole country will owe them a debt. But the problem remains. Allies help us to win the fight. But they do not prevent the fight. And the boy in the army must fight and win in a big personal fight if he is to be in his own character a worthy representative of the cause for which he is fighting.

Often a man who is fighting to keep his lips and life clean will not realize how many other men are fighting the same fight. You do not hear the silence of the man who is not profane. You do not hear the silence of the men who refuse to tell foul stories. And the estimate of the boy in the fight may be like that of the old prophet who was utterly astonished to find how many men had not bowed the knee to Baal. We would not underestimate the difficulty of the fight, but we have reason to rejoice in the number of men clean of lip and clean of life who are going into this war and who will come out of it with unsullied character as well as with a record of undaunted courage. Our fighting men are real men with men's problems and men's struggles. They have been trained in a country which has given them standards which the most careless of them cannot entirely ignore. And multitudes of them are already proving that the white flower of a blameless life as well as the red flower of courage can bloom in an army camp. All the moral and spiritual resources of the nation must be brought to bear upon the endeavor to help the men to be as strong in character as they are in courage, as fine in self-control as they are in comradeship.

So shall they be worthy representatives of the cause for which they fight.

Supporting the Administration

Our political leaders have a significant place in the waging of the war. We have reason for gratitude constant and profound for the high note which has been struck again and again by the President of the United States in his official utterances regarding the great conflict. They represent more than an ideal. They represent a program. And the men intrusted with political leadership must stand by the President as he carries out that program. The American people must see to it that their representatives stand solidly by the President as he works for a democratic peace by means of a democratic war. For the war and its conclusion make a unity. The peace terms must justify the war, if the war receives full and final justification at the bar of history. President Wilson has taken his stand firmly upon ground which involves a peace which will make the world a better world for common men and women everywhere, a peace without exploitation and a peace which protects the rights of little nations and defenseless men and women in all the world. We must keep the full support of public conviction back of the President in this position.

We are not forgetting and we do not dare to forget that we are not seeking a world of crushed Germans, but a world where the thing for which the Germans are fighting, has been crushed.

Our Real Purpose

Americans may find it hard to live up to the standard of the first part of these lines of Vachel Lindsay. But their significance for us is real for all that.

"I cannot hate the Kaiser (I hope you understand),
Yet I chase the thing he stands for, with a brick bat in my hand."

We are going to fight the Kaiser until he is shorn of power to hurt the world.

The moment he ceases to be dangerous we will lose interest in fighting him. That moment will be the moment of his entire defeat. Premature peace would rob us of the goal. We must not risk that. But we will come to the goal with hate banished from our hearts.

More than that there is no good which we ask for ourselves which we would not see the possession of every nation in the world. And that includes Germany. We are fighting for a regenerated Germany as well as for a delivered world. Keeping this in our minds and in our hearts we will be able to make the fight worthy of the goal.

FOR SPECIAL STUDY

1. What do you think of the argument that it does not matter how we fight provided we are fighting for the right?
2. Is it ever better to be defeated than to win?
3. How would you distinguish between efficiency and frightfulness?
4. What should a citizen do when he thinks that his nation is not following the right course?
5. How would you distinguish between treason and honest criticism?
6. State briefly what you consider to be the moral duties of men in positions of national responsibility.
7. Mention some of the special problems that the soldier must face.
8. Just what is the purpose for which we are fighting?

CHAPTER XII

THE INVISIBLE KING

Leaving God Out

A man of somewhat doubtful mind listened with a good deal of impatience while an eloquent preacher was speaking about the war. The address was an inspiring interpretation of God's relation to the great

conflict. At its close the impatient man sought out the preacher and addressed him rather gruffly. "I suppose you must talk about the war," he said, "but don't you think you ought to leave God out of it?" The preacher looked at him steadily for a moment. Then he said, "When you leave God out of anything, you are no longer a Christian."

It is a matter of supreme concern to men and women of genuine religious life, to know all that can be known about God's relation to human struggles and especially about his relation to the world-wide conflict which is now raging. Indeed the mind and heart and conscience of the whole world are reaching out through the clouds and darkness and storm to find the Master of life. A new hunger for knowledge of God has gone out over the whole earth.

Making Religion Serve Evil

At the very beginning we are confronted by the history of the fashion in which men have taken liberties with the idea of God. In many an age and in many a religion men have created God in their own image. They have made him the supreme expression of their own desires. Men have seen the practical power of the religious sanction and they have placed it under their own selfish purposes. It seems clear that in Germany a God has been invented to do the will of the Kaiser.

This sort of thing is the subversion of true religion. It is the overthrow of sound ethics. It is the prostitution of the noblest and loftiest things in the world. When religion becomes a means to unworthy and selfish ends instead of a high and mastering force to uplift the world, it has come upon evil and debased days. Godliness has been debauched.

And this capitalizing of the influence of religion for evil ends produces an inevitable reaction. The world looks on astonished and repulsed and its ethical wrath grows. When religion becomes the shadow of selfish and lawless purposes, some men will turn from religion in angry scorn. And those who remain loyal are likely to develop a new modesty in their claims upon the Deity. They do not want to be accused of adding a new tribal God to the false divinities of the world.

America has had a good deal of this sort of modesty in the last year or so. And on the whole it does the nation credit. But we need to think carefully and not to lose our way. Because some men forge checks it does not follow that there are no good checks. Because some men draw upon the bank of Heaven who have never made a deposit there it does not follow that there is no bank and that no human being has celestial securities. Because men have claimed God's approval for bad causes, it does not follow that He has no interest in good causes. The fact of the matter is that you only counterfeit that which has value. The counterfeit God is not an argument against the true God. He is rather an indirect evidence for the meaning of the true God for the world.

One does not forget the cynical saying of a brilliant English scholar, "If Heaven lies about us in our infancy, we lie about Heaven all the rest of our lives." Such observations should warn us against presumption. They should chasten our thinking and make it direct and candid and unflinchingly true. But they should not prevent us from asserting that a moral God must be interested in moral issues. A God with a character must be interested in the character of the world.

A God of Righteousness

The experiences and thinking of centuries have crystallized in a brief and cogent fashion of describing God. We call him a God of righteous love. And these two words bind together the loftiest thought and the deepest experience of the race. They gather up the response of men to God's downright compelling expression of himself in human life. To use a happy and far-reaching phrase which itself has come out of deep and real experience, "The only kind of God we can believe in is a Christlike God." That means a God who is righteous-

ness alive. That means a God who is love enthroned.

Now what is the attitude of that flamingly righteous God we worship toward the contemporary conflict? What is God's thought of a nation which uses force not as the expression of an ethical ideal, but as the substitute for an ethical ideal? What is the thought of God concerning a military program which is worked out upon the basis of a type of efficiency which repudiates all thought of moral sanctions? What is God's attitude toward a military autocracy which has laid a long and deadly plot to crush the whole world under its heel? What does God think of a government to whom a treaty is a mere scrap of paper? What does God think of the unspeakable atrocities in Belgium? What does God think of the sinking of the Lusitania? What does God think of the wild and cruel deeds which have made the sea a place of terror? What does God think of a deliberate program of breaking every law of God and man in a ruthless, brutal endeavor to trample upon the world?

The Foe of Evil

Such questions have an inevitable reply. Any God we could worship without doing violence to our own conscience must be against these things. He must hate them. He must turn from them with loathing. He must be with the forces which rise in terrible indignation to sweep them from the earth. The God who is revealed in the Bible must be the eternal foe of the type of life exhibited by the German government, in its fundamental spirit, in its ideal for the world and in its method of conducting the war.

This does not mean that God hates the German people. He loves them. He desires them to have a great and glorious future. Of that we may be sure. And the only way to secure a noble ethical future for Germany is by means of its present defeat.

The Allied Cause

We are not claiming a spotless record for all or any of the Allies. We know that God is against every evil thing in the allied nations even as He is against every evil thing in the German life. None of us are God's favorites. We can be in God's favor only by doing His will. And His will is not our will writ large. His will is the rule of righteous love in the world. Whenever any of us sin against that, God is against us. Measured by such a standard all nations have reason to repent and stand in penitence before the great white God. But in this crisis we can say without fear that the future of the world lies on the side of the Allies. In this crisis the record of the Allies represents the uprising of humanity against a mad, world-encompassing barbarity. In this crisis the Allies have a genuine right to claim that they represent the righteous, loving God. It is definitely true that the United States, dragged into this war by a succession of malignant atrocities, with millions in lives and billions in treasure to lose, and no selfish purpose to further, no gain but a better world, no gain but the banishing of a fearful and frightful and dangerous barbarity from the earth, has ample reason to believe that it has entered the conflict as a representative of God's right and powerful will upon the earth.

Why Does God Permit War?

At this point a searching question emerges. It is a question which has brought torturing unrest to many minds. Why does God tolerate all this unspeakable tragedy and cruelty? How can a righteous, loving God allow the world to tear its heart out in this tragic war? Is He too weak to stop it? Are we mistaken in His character? May it be that He does not care? Or is the wild confusion of forces moving with abandon over the earth after all without a Master? Can faith itself survive the shock of these dreadful days?

At once, in lifting these questions, we must remind ourselves that the problem is no new one. Rampant and reckless and cruel evil has laid waste the world age after age. It is quite remarkable and very significant that Christian believers of a

certain type have been able to read with unruffled peace and undisturbed faith the story of the vast succession of atrocities in other ages and they find their faith tottering when these things strike our own. It is important to remember that Christianity made and held its place in the world in the midst of just such wild scenes as now devastate the earth. The sturdy Christians of those days did not find these things too much for their faith.

The Side of the Right

Then we need to face the alternatives clearly. It is not a matter of a perfect solution as over against an imperfect solution of the problem of evil. It is a matter of a certain solution or of no solution at all. Nobody disputes the dark and terrible things in the world. Whatever your theory they remain. It is a question of having darkness and nothing but darkness, or of having darkness with some real light shining upon it. The alternatives may be put sharply. On the one hand is a view of life which sees only horror and chaos and anarchy everywhere. All is lawlessness. All is barbarity. There is no purpose. There is no hope. On the other hand there is a view of life which sees good struggling with evil, which sees light fighting with darkness, which believes that unselfishness is all the while fighting with selfishness, and that the great good God is in the fight to secure victory for goodness in the ultimate life. Between these two views which will we choose? We do not say that the second explains everything. We do not say that the second resolves every mystery. We do say that between the two the second is the only one humanity can accept. And deep in the structure of human life itself is a voice of mighty authority which speaks for a purpose and a God and a victory of righteousness in the world. Life is not a tale told by an idiot and signifying nothing. It is a great strife, with God on the side of the right.

Goodness on the Throne

But assurance comes as we accept this view and live in the light of it. Perhaps at the beginning we only realize that a bad world with a God fighting for goodness is infinitely better than a bad world with no one fighting at all. But as time goes on and we struggle and battle for our faith in ultimate decency and goodness, there emerges from the very center of our life and the heart of our experience a conviction that the universe itself is built along the lines for which we are fighting, that in spite of all confusions and bewilderments goodness is on the throne. We come to have a sense of companionship with an Infinite ethical warrior who is the Almighty ruler of the world. That conviction goes deeper than all logical conclusions. It rises from a place beneath all dilemmas of reasoning. We do not have ready-made little formulas to answer all questions. But we do have an authentic and commanding consciousness of companionship with the Infinite, all-powerful battling God.

Some very practical questions now lift themselves. What is the meaning of prayer in such a time as ours? For what may we pray? What power is there in prayer? What is the relation of prayer to the great war?

We need to ask these questions very directly and honestly and humbly. For prayer is often misunderstood. It is often misused. And sometimes it is exploited by utter selfishness. Then at times it is repudiated by men who have failed to understand its true nature.

Prayer is not magic. It is not incantation. It is not pronouncing an infallible formula which insures results whether they are good for us or not. Prayer is companionship with God through the seeking to know and to do His will. It is the outreach of the human spirit after knowledge of God, and the placing of the human life upon the altar of God's will. It is a sharing of our experiences with God in wonderful companionship, that God's purpose and God's passion may move through our lives and possess and master them. Its heart is not telling God what we want. Its heart is finding out what God wants.

Prayer That Is Really Christian

A prayer which ignores the will of God is never a true Christian prayer. A prayer which has entered into the will of God has become part of the deepest meaning of life. Every man who through poignant struggle enters into oneness with God's passionate purpose for the world, is hastening the day when God's will will be done in all the earth. This vicarious spiritual struggle in God's presence is part of the moral capital of the world.

Prayer about the war is the outreach of a man's life which in powerful desperate struggle seeks to enter into God's own purpose. It implores the divine aid for the understanding of God's own faithful will. It reaches out in longing for a righteous peace. It cries with strong passion for the coming of the new day. It is a sharing of God's own passion for a world renewed. It reaches the quiet at the heart of the storm. It reaches the faith at the heart of doubt. It rests at last ready for strong flight upon the strength of God.

Prayer for our friends in the war is a noble placing of them and of ourselves upon the altar of God's purpose. We do not try to dictate to God about them or about ourselves. We tell Him how we love them. We tell Him how we need them. And we trust them to the strong love upon which we depend. That love holds Heaven in its hand. That love holds the earth after the war in its hand. We trust ourselves and our friends to that love. We know that any port for those who have accepted the will of God is a port of love. And so we pray more for the character of our friends than for the definite outcome of their lives. We are more anxious about what they are than where they are. Long life would be a tragedy without God in the heart. Heaven will mean a great fulfillment if God is lord of the spirit. We want these boys back, oh, how we want them back! But we want most of all that they shall give loyal allegiance to the will of God.

The God of Love

And so we lean hard upon the God of strength and love. We cannot decide the outcome for our friends. But we can lean hard.

And in this deep vicarious prayer, there comes to us a new life with God, a new peace mightier than all the turmoil of the world.

In thinking we come to know something about God. In feeling we touch tender and beautiful apprehensions of God. In action we come to know God. The great crisis is a time for action in God's name.

If we will do the will of God we shall know. The doubting are they who think without deciding. The hesitating are they who feel without doing. In the hour of intense activity in doing God's will we meet Him in unmistakable fashion. Thus meeting Him multitudes in the midst of this war are renewing their faith and finding a rock of certainty which doubt cannot touch. He seems a far-off invisible King at first. In the companionship of action he becomes the supreme reality of our lives. And the hour of the faithful doing of His will is the hour when we become certain that He is the King of kings and Lord of lords—the ultimate and absolute Master of the World.

FOR SPECIAL STUDY

1. What reasons have you for holding that God is always on the side of right?
2. Is it possible for a person to be mistaken about God's attitude to a particular cause?
3. What justification have we for thinking that our cause is righteous?
4. What evidences have you that God is working out His purposes and that the right is coming to rule the world?
5. Of what value is prayer in war time?
6. What place would love have in a world of permanent peace?

BATTLE HYMN OF THE REPUBLIC

JULIA WARD HOWE — W. STEFFE

1. Mine eyes have seen the glo - ry of the com - ing of the Lord;
2. I have seen Him in the watch - fires of a hun - dred cir - cling camps;
3. I have read a fi - ery gos - pel, writ in burnished rows of steel;
4. He hath sounded forth the trum - pet that shall nev - er call re - treat;
5. In the beau - ty of the lil - ies Christ was born a - cross the sea,

He is tramp - ing out the vintage where the grapes of wrath are stored;
They have build - ed Him an al - tar in the evening dews and damps;
"As ye deal with My con - tem - ners, so with you My grace shall deal;
He is sift - ing out the hearts of men be - fore His judgment seat;
With a glo - ry in His bo - som that trans - fig - ures you and me;

He hath loosed the fate - ful light - ning of His ter - ri - ble swift sword;
I have read His righteous sen - tence by the dim and flar - ing lamps;
Let the He - ro born of wo - man crush the ser - pent with His heel,
O be swift, my soul, to an - swer Him,— be ju - bi - lant, my feet.
As he died to make men ho - ly, let us die to make men free,

REFRAIN

His truth is march - ing on
His day is march - ing on.
Since God is march - ing on."
Our God is march - ing on.
While God is march - ing on.

Glo - ry, glo - ry, Hal - le-

lu - jah! Glo - ry, glo - ry, Hal - le- lu - jah! Glo - ry,

glo - ry, Hal - le - lu - jah! His truth is march - ing on.

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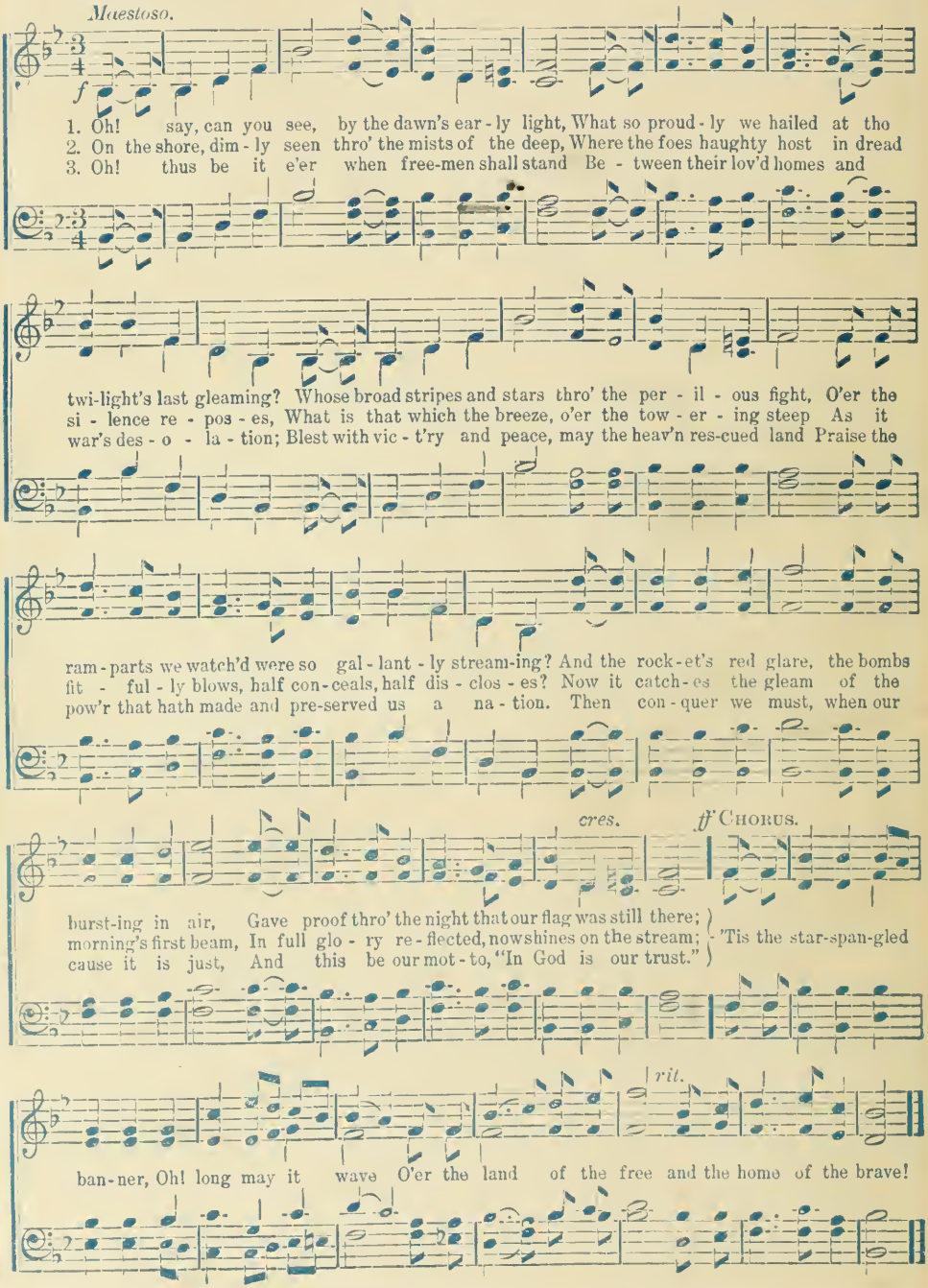
THE STAR-SPANGLED BANNER

FRANCIS SCOTT KEY. SAMUEL ARNOLD.

Maestoso.


f
1. Oh! say, can you see, by the dawn's ear - ly light, What so proud - ly we hailed at tho
2. On the shore, dim - ly seen thro' the mists of the deep, Where the foes haughty host in dread
3. Oh! thus be it e'er when free-men shall stand Be - tween their lov'd homes and
twi-light's last gleaming? Whose broad stripes and stars thro' the per - il - ous fight, O'er the
si - lence re - pos - es, What is that which the breeze, o'er the tow - er - ing steep As it
war's des - o - la - tion; Blest with vic - t'ry and peace, may the heav'n res-cued land Praise the
ram - parts we watch'd were so gal - lant - ly stream-ing? And the rock-et's red glare, the bombs
fit - ful - ly blows, half con-ceals, half dis - clos - es? Now it catch-es the gleam of the
pow'r that hath made and pre-served us a na - tion. Then con - quer we must, when our
cres.
ff CHORUS.
burst-ing in air, Gave proof thro' the night that our flag was still there;
morning's first beam, In full glo - ry re - flected, now shines on the stream;
cause it is just, And this be our mot - to, "In God is our trust."
'Tis the star-span-gled
rit.
ban - ner, Oh! long may it wave O'er the land of the free and the home of the brave!